AL-AQĀ'ID

(THE BELIEFS)

PART III & IV

Written by:

Haz. Bahrul-uloom Allamah
SYED ASHRAF SHAMSI(RH)

Translated by:
Hz. Syed Yakoob Roshan Yedullahi

ALLAMA SHAMSI RESEARCH ACADEMY, HYD.

AL-AQA'ID

(The Beliefs)

Part -IV

By

Hz. Bahr-ul-Uloom Allama
Syed Ashraf Shamsi[RH]

Translated by

Hz. Syed Yakoob Roshan Yedullahi

ALLAMA SHAMSI RESEARCH ACADEMY,
1-6-806, Mahdi Manzil, Daira Musheerabad
Hyderabad - 500020

~ CONTENTS ~

Author's Note as in Urdu Edition

I, the humble servant of *Allah Subhana-o-T'ala, Syed Ashraf Bin Syed Ali* son of *Allama Hafiz Moulvi Syed Ashraf*[RH] state that, in the second part of the *Al-Aqaid*, I have kept in view that the topics covered therein be easily understood by the young ones. Perhaps the booklet might have served this purpose. Now, I intent to discuss the issues covered in *Al-Aqaid Part-II*. Some of those issues will be clarified so that there may be increase in the knowledge of the students and it should be useful to them, whenever needed. There are four Chapters in this booklet and every chapter contains several clauses. It is prayed to *Allah Subhana-o-T'ala* that this booklet, which is being written purely with an intention to support the Faith, shall be completed at the hands of this weak and sick person and shall be beneficial for the Faith; it shall be a deposit for the life to come.

فاستعنت بالله و توكلت عليه فانه حسبى و نعم الوكيل

Chapter-I

(The forecasts about Promised *Mahdi*^AS)

Clause 1: '*Mahdi*^AS is the descendants of the Prophet^PBUH':

It may be noted, that from several traditions (*Ahadith*) it is evident that the Promised *Mahdi*^AS is the descendant of the Prophet^PBUH. From certain traditions, with the apparent meanings of the words used therein, it appears that the *Mahdi*^AS would be a descendant of *Hz. Abbas-Bin-Al Muttallib*. However, if we consider deeply then it will be clear, that the scholars have not pondered over those traditions. Thus, due to misunderstanding they concluded that, 'the *Mahdi*^AS would be a descendant of *Hz. Abbas*^RZ. On this tradition we shall discuss separately and shall show that the apparent meanings of the words cannot be applied to the said tradition.

In respect of the *Mahdi*^AS being the descendant of the Prophet^PBUH, there is large number of traditions. The first tradition is narrated by *Hafiz Abu Nay'eem* in his '*Musnad*',

حذیفة قال قال رسول اللهﷺ المهدی رجل من ولدی وجهه کا الکواکب الدری -

i.e., '*Hz. Huzaifa*^RZ narrated that the Prophet^PBUH has stated that, 'the *Mahdi* is a person from my progeny'. His face would be bright like a star.' *Mulla Ali Al Qari* has mentioned this tradition in his book '*Risalat-ul-Mahdi*'

The second tradition is also mentioned in the above said '*Musnad*'

عن حذیفة قال قال رسول اللهﷺ المهدی رجل من ولدی لونه عربی
وجسمه اسرائیلی علی خده الایمن خال کانه کوکب دری یملاء الارض
عدلا کما ملئت جورا یرضی فی خلافته اهل الارض واهل السماء والطیر
فی الجو -

i.e., "*Huzaifa*^RZ has reported through the Prophet^PBUH that, 'the *Mahdi* is among my descendants', his complexion would be Arabic and his physique would be Israelite, on his right cheek there would be a mole, it would be like a bright star. He would fill the earth with peace

and justice as it was filled with tyranny. His *Khilafat* would be for the residents of the earth and the skies i.e., the angels, human beings and the birds would be happy with him." This tradition is also mentioned in, '*Risalat-ul-Mahdi*' by *Mulla Ali Al Qari*. In this tradition the qualities of the Promised *Mahdi*[AS] that, his physique would be Israelite and his complexion would be Arabic and that on his face there would be a bright mole, are not popular. Through several other traditions it is evident that, the Prophet[PBUH] has added among the signs that the *Mahdi* would be a descendant of *Fatima*[RZ]. Thus, *Hakim* reported,

عن امّ سلمةؓ قالت قال رسول اللهؐ المهدی من عترتی من ولد فاطمة ۔

i.e., *Umme Salma*[RZ] "has narrated that the Prophet[PBUH] has said '*Mahdi* is from my holy family ('*Itrat*')' i.e., he would be a descendant of *Fatima*[RZ]." Moreover, it is narrated in '*Tabrani*'

عن علی العلائی ان رسول الله قال لفاطمة والّذی بعثنی بالحقّ ان
منهما یعنی من الحسن والحسین مهدی هذه الامة ۔

i.e., the Prophet[PBUH] told to *Fatima*[RZ], 'by God! Who has deputed me with truth, from these two, i.e., *Hassan* and *Hussain* the *Mahdi* of this *Ummah* would be born.' Further *Umme Salma* reports that,

عن امّ سلمةؓ قالت سمعت رسول الله ﷺ یقول المهدی من عترتی
من ولد فاطمةؓ

i.e., 'I heard the Prophet[PBUH] saying that, the *Mahdi* is from my holy family i.e., a descendant of *Fatima*[RZ].' All these traditions are noted by *Mulla Ali Al Qari*, in '*Risalat-ul-Mahdi*'. He has further stated that, *Abu Dawood*, *Ibn-e-Maja* have narrated this tradition in their *Sunan*,

عن الحسینؓ ان النبیؐ قال لفاطمة المهدی من ولدک ۔

i.e., "*Hz. Hussain*[RZ] has reported through the Prophet[PBUH] that, he had told to *Fatima*[RZ] that the *Mahdi* is from your progeny. *Sheik Jalaaluddin Sewti* in '*Al-Urf Al Wardi*' through *Ibn-e-Asakir* has reported similarly

عن الحسینؓ ان النبیؐ قال البشری یا فاطمة المهدی منک ۔

i.e., "*Hussain*RZ narrates that, the ProphetPBUH said that, O! *Fatima*, have good news that, the *Mahdi* would be from your progeny." Further, *Sheik Jalaluddin Sewti* in '*Al Urf Al Wardi*' narrates that عن علیؓ قال المهدی رجل من ولد فاطمۃ۔ i.e., "it is reported by *Hz. Ali* that, the *Mahdi* is among the descendants of *Fatima*RZ. In these traditions it is clarified that the *Mahdi* is a descendant of the ProphetPBUH. But, this descend is specific with *Fatima-tuz-Zohra*RZ. This good news is specifically in respect of *Fatima-tuz-Zohra*RZ only. The conclusion is that, from these traditions it is proved that, *Mahdi*AS is a descendant of *Fatima*RZ. But, there is difference of opinion as to from which son of *Fatima-tuz-Zohra*RZ, *Mahdi* would be born. From certain traditions it is evident that *Mahdi* is a descendant of *Hassan*RZ. Thus, through *Ali*RZ in '*Abu-Dawood*' it is narrated that,

عن علیؓ انه نظر الیٰ ابنه الحسن فقال ان النبیؐ هذا سید لما سماه النبیؐ وسیخرج رجل من صلبه یسمّیٰ باسم نبیکم یشبهه فی الخلق

i.e., "*Hz. Ali* narrates that, he looked at his son *Hassan* and told that, 'this son of mine is a *Syed*,' thus the ProphetPBUH has named him so, from this son of mine a person would born and would carry the name of the Prophet and would also be identical in character". A tradition of similar contents has also been reported by *Nay'eem-Bin-Hammad*. *Nay'eem-Bin-Hammad* is among the *Sheiks* (teachers) of *Imaam Bukhari*.

عن عبدالله ابن عمرؓ قال رجل من ولد الحسن یجیٔ من قبل المشرق لو استقبل به الجبال لهد مها و اتخذ فیها طرقاً ۔

i.e., "*Abdullah Bin Omer*RZ says that, from the descendants of *Hassan*RZ a person from the east would appear. If mountains were standing in his way he would destroy them and make way through them". *Mulla Ali Al Qari* has reported both these traditions in *Risalat-ul-Mahdi*. The scholars have accepted that, both these traditions are relating to *Mahdi*AS, though the word *Mahdi* is not mentioned therein. From these two traditions it is derived that the *Mahdi*AS is the

From these two traditions it is derived that the *Mahdi*[AS] is the descendant of *Hassan*[RZ]. Through certain other traditions it is evident that, the *Imaam Mahdi*[AS] is the descendant of *Hz. Imaam Hussain*[RZ]. Thus, the narrations, which are reported by *Hz. Ali*[RZ] and other companions, have been narrated by the author of *Iqdud durar.* From these statements it is derived that, from certain traditions it is evident that, the *Mahdi*[AS] is *Hassani* and from others that, he is *Hussaini.* These reports are singular (*Ahaad*). Moreover, it is possible that, in these narrations where the word *Hassan* is mentioned actually it may have been *Hussain* or vice versa. Thus, in these narrations the fundamental issue is common. However, there is possibility of either of the names. But, these narrations are common in respect of the *Mahdi*[AS] being a *Fatimate.* Thus, in these traditions this issue is fundamental and reliable. Being *Hussaini* or *Hassani* is doubtful and uncertain and hence is to be neglected. Due to this reason only the scholars have accepted that *Mahdi's* being a *Fatimate* is essential. Thus, *Allama Saaduddin Taftazani*, in *Sharh-e-Maqasid* has elucidated that 'the Faith of the scholars is that, the *Mahdi*[AS] would be the *Imaam* of Justice (*Imaam-e-'Adil*) and a descendant of *Bibi Fatima*[RZ]. The period of his advent is not determined. Whenever *Allah Subhana-o-T'ala* wills, He would depute him for the protection of the *Faith.*' From this statement certain issues are made clear. The first is that, the ancient scholars had the consensus that the *Mahdi*[AS] would be a descendant of *Fatima*[RZ]. The second is that he is the *Imaam* of Justice (*Imaam-e-'Adil*). The third is that the period of his advent is not certain but *Allah Subhana-o-T'ala* may depute him whenever He wills. Thus, the belief that, the *Mahdi*[AS] would take birth at the times of *Isa*[AS] is false because the advent of *Mahdi*[AS] is depending upon the Will of *Allah Subhana-o-T'ala*. On this issue we would discuss further in the subsequent clauses. The fourth issue is that *Allah Subhana-o-T'ala* would depute him for the protection of the Faith. Thus, his being the protector of the Faith is distinct from other *Imaams* who are the helper (*Nasir*) as the other *Imaams* are not deputed by *Allah Subhana-o-T'ala*. In fact they are among the persons who order for Do's and Don'ts (*Amr Bil Maroof*)

& (*Nahi Anil Munkar*) as per the *Quranic* orders. About *Mahdi*AS being a *Fatimate*, all the ancient scholars are unanimous irrespective of his being *Hussaini* or *Hassani*. Some scholars have stated that, the traditions about the *Imaam* being *Hussaini* or *Hassani* are not contradicting. Since, it is possible that, the *Imaam* on his paternal side may be *Hassani* and on the maternal side a *Hussaini*. The answer to this is that, firstly it is only an opinion, which had no evidence. Secondly, this opinion is not above its contradiction i.e., it is also possible that, the *Mahdi*AS may be *Hussaini* on his paternal side and *Hassani* on his maternal side. If it is said that, in the descendants of *Imaam Hussain*RZ there are several *Imaams* and in the descendants of *Imaam Hassan*RZ there is no such abundance of *Imaams*, hence if the *Mahdi*AS happens to be in the descendants of *Imaam Hassan*RZ, then it would mean that *Imaam Mahdi*AS, because of his inherent and divine virtues (*Wahabi Fazail*) would be in comparison to the *Imaams* in the descendents of *Imaam Hussain*RZ. Firstly, in this issue it is not necessary according to commonsense that the descendants of both the *Imaams* (*Imaam-e-Hassan* & *Imaam-e-Hussain*) should be equal in the status. Secondly, among the descendants of *Imaam Hussain*RZ the Imamat of the people who were considered to be the *Imaams*, is neither mentioned through any sources nor according to wisdom it is necessary. Of course, whatever we speak about their *Karamat* (super natural power), greatness, purity and abstinence it is less than what they deserve. Similarly, such noble qualities are acceptable in the descendants of *Imaam-e-Hassan*RZ also. In fact, among the descendants of *Imaam Hassan*RZ these qualities are visible in the subsequent generations also. For instance, the saint *Sheik Abdul Khader Jilani* and his descendants were bestowed with these qualities. Thus, this objection is false.

In certain narrations it is mentioned that *Mahdi*AS would be a descendant of *Hz. Abbas Bin Al Mutallib*. It means that, since *Fatima*RZ is the grand daughter of *Hz. Abbas Bin Al Mutallib* and the *Imaam*AS is in the descendants of *Fatima*RZ then in view of this it is right to say that *Imaam Mahdi*AS is among the descendants of *Abbas*RZ. It may be noted that, in the news about the future, this type

among the brothers of *Musa*[AS] a messenger would be born in the last days. With this prediction it is unanimously concluded that the Prophet[PBUH] is the same messenger. But, in this the problem is that, among the brothers of Musa[AS] the person would be the descendant of *Hz. Yakub*[AS] and the Prophet[PBUH] is the descendant of *Ismile*[AS]. Hence if with this brotherhood the distant brotherhood is meant, then only this forecast would be true in respect of the Prophet[PBUH], similarly in the forecast about the *Mahdi*. Whatever is mentioned about his being the descendant of *Abbas*[RZ] means the distant relations only i.e., since the *Imaam*[AS] is the great grant son of *Fatima-tuz-Zohra*[RZ] hence, he is also the grand son of *Abbas*[RZ].

Sheik Abdul Haq Mohaddis in '*Lama'at*' has stated that, the traditions of the Prophet[PBUH], which have reached the status of continuity (*tawatur*), prove that, the *Imaam Mahdi*[AS] is from the holy family (*Ahle-Bait*) and is the descendant of *Bibi Fatima-Tuz-Zohra*[RZ]. From certain traditions it is evident that, he is among the descendants of *Hassan*[RZ] and some others it is proved that he is the descendant of *Hussain*[RZ] and with some weak traditions it appears that he is among the descendants of *Abbas*[RZ]. *Sheik Bin Hajar Haithimi* says that, in these traditions there is no contradiction or difference, because one person may have relations from different angles and with different persons. Thus, the statement of *Sheik Abdul Haq Mohaddis* is that,

قد تظاهرت الاحاديث البالغة حد التواتر فی کون المهدی من اهل البیت من
ولد فاطمة وقد ورد فی بعض الاحادیث کونه من اولاد الحسنؓ وفی بعضها من
اولاد الحسین سلام الله علیهم اجمعین وقد ورد فی الاحادیث الغریبة انه من
ولد العباس وقال الشیخ بن حجر الهیثمی ولا منافاة بینهما اذ لا مانع من اجتماع
الولادات فی شخص من جهات مختلفة۔

Thus, from our statement it is clear that the *Mahdi*[AS] is a descendant of *Fatima*[RZ] daughter of the Prophet[PBUH] and this issue is final. From the statements of *Sheik Abdul Haq Mohaddis* and *Allama Taftazani*

also it is evident. Moreover, this issue is unanimously accepted by the scholars and has been proved with the continuous traditions (*Ahadith-e-MuTawatur*). The remaining issues, such as his being *Hassani* or *Hussaini* are presumptive (*Zinni*). These issues would depend on the birth of the *Mahdi*[AS]. Since, from the genealogical tree of *Mahdi*[AS] it is proved that, he (Mahdi[AS]) is a *Hussaini*. Hence, those traditions became final in which it is stated that, *Imaam Mahdi*[AS] would be a descendant of *Hussain*[RZ].

Clause 2: Mahdi[AS] & Isa[AS] are two distinct Personalities:
Certain people are of the view that, the *Mahdi*[AS] and *Isa*[AS] are not two different personalities, but *Isa*[AS] is the *Mahdi*. In support of their opinion they argue with the tradition 'there is no *Mahdi* except *Isa*, the son of *Bibi Mariam*' (*La Mahdi Illa Isa Ibn-e-Mariam*). The answer to this is the same, which has been mentioned in the book *Risalat-Al-Mahdi* by *Mulla Ali Al Qari*. Here we will quote his statement which is like this,

وقد سئل ابن القيم
عن حديث لا مهدى الاّ عيسىٰ بن مريم فكيف يا تلف هذا مع احاديث
المهدى وخروجه وماوجه الجمع بينهما وهل صح فى فى المهدى حديث
ام لا فقال اما حديث لا مهدى الا عيسىٰ بن مريم فرواه ابن ماجة فى سننة
عن يونس بن عبد الا علےٰ من الشافعى عن محمد بن خالد الجنيدى عن
ابان بن صالح عن بن مالک عن النبى ﷺ وهو مما تفرد به محمد بن
خالد قال محمد بن الحسين الاسنوى فى كتاب مناقب الشافعى محمد بن
خالد هذا غير معروف عند اهل الصاعة من اهل العلم والنقل وقد تواترت
الاخبار عن رسول الله ﷺ بذكر المهدى وانه من اهل بيته وقال البيهقى
تفرد به ابن خالد هذا وقد قال الحاكم ابو عبدالله هو مجهول وقد اختلف
عليه فى اسناده فروى عنه عن ابان ابن ابى عياش عن الحسن عن النبىؐ
وهو منقطع والاحاديث فى تنصيص علىٰ خروج المهدى اصح اسنادا

"Certain people questioned *Sheik Mohaddis Ibn-e-Qayyim* about the tradition '*La Mahdi Illa Isa*' along with the traditions which prove the advent of the Promised *Mahdi*[AS], as to whether there is any true tradition in respect of *Mahdi*[AS]? *Allama Ibn-e-Qayyim* replied that, the tradition '*La Mahdi Illa Isa*' has been reported by *Ibn-e-Maja* in his '*Sunan*' and the chain of references is like this: *Younus Bin Abd-al Aalah* to *Shafaie* to *Mohammed Bin Khalid Al Junaidi*, *Mohammed Bin Khalid* to *Aban Bin Saleh*, *Aban Bin Saleh* to *Anas Bin Malik* and *Anas Bin Malik* to the Prophet[PBUH]. In this chain of narrators *Mohammed Bin Khalid* is isolated (*Muttafarrid*). *Mohammed Bin Al Asnawi* has reported in *Manaqib-e-Shafaie* that *Mohammed Bin Khalid* is an unknown person. The scholars and the narrators never knew him. Though the traditions relating to the *Mahdi* are continuously reported through the Prophet[PBUH] *Imaam Behiqi* says that *Mohammed Bin Khalid* is isolated, *Hakim* says that he is anonymous. There are differences in his chain of references because, he narrates through *Aban-Bin Saleh Hassan* and *Hassan* has narrated through the Prophet[PBUH]. In this situation this would become a (weak) tradition whereas the traditions relating to the advent of the Promised *Mahdi* are having credible ascriptions. The net conclusion of his (*Allama Ibn Qayyim's*) reply is that, since the state of the chain of references of this narration is like this, hence in view of the true traditions which are evidently continuous, this *Hadith* would be rejected (*Matrook*). We have discussed this tradition in *Tanveer-ul-Hidaya* and *Sharh-e-Maktoob-e-Multani*.

Clause 3: Instructions and Guidance to Mahdi[AS] by Allah:

In *Ibn-e-Maja* and *Musnad-e-Imaam-e-Ahmed Bin Hanbal* it is narrated that,

عن علیؓ قال رسول الله المهدی منا اهل البیت یصلحه الله فی لیلة

i.e., '*Hz. Ali*[RZ] narrates that the Prophet[PBUH] stated that, the *Mahdi* is from our holy family (*Ahle Bait*). *Allah Subhana-o-T'ala* would bestow on him (knowledge) and prepare him in one night. *Mulla Ali Al Qari* has mentioned this *Hadith* in *Risalat-ul-Mahdi*. Moreover, the

leader of traditionalists '*Sheik-ul-Mohaddiseen Jalaaluddin Sewti* in his book '*Al Urf Wal Wardi*' has reported it,

عن ابی سعید عن النبیؐ قال المهدی یصلحه الله فی لیلة واحدة

The translation of this tradition is the same, which is reported, in the earlier tradition but in this tradition the word *Ahle Bait* (holy family) is not mentioned. It may be noted that, bestowing rectification in one night or rectifying in a night means that, *Allah Subhana-o-T'ala* would bestow high status externally and internally without efforts of *Mahdi*[AS] suddenly. Thus, whatever virtues and perfections he may have would be the bestowed one. Thus, *Mulla Ali Al Qari* in '*Risalat-ul-Mahdi* has stated the same things

اماقوله من اصلاحه فی لیلة فیشیر الیٰ انه یعطیه المرتبة القطبیة
و المنقبة الا جتهادیة الغوثیة بالجذبة الا لهٰیة الفردانیة و الوهبة
الصمدانیةلا بکسبه وجهده من تعلمه فی مقام کدهٔ وجده کما
حصلت هٰذا العنایة لجد ہ علی ما ذکره الله سبحانه و عظم شانه
و برهانه ما کنت تدریماالکتاب ولا الا یمان ولا کن جعلناه نور
انهدیٰ به من نشاء من عبادنا ـ

i.e., *Islah* (rectification) means, *Allah Subhana-o-T'ala* would bestow onto him the status of *Khutub* (the title or degree of a rank among religious mendicants), *Mujtahid* (the highest legist to which the learned in Islamic law attains) and *Ghouse* (the highest status of a saint) with specific purpose. The attainment of this status is not depended on any struggle by him. Thus, a similar type of bliss by *Allah Subhana-o-T'ala* was bestowed on his great grandfather i.e., Prophet *Mohammed*[PBUH]. Since, *Allah Subhana-o-T'ala* says in the holy *Quran* that, 'you are not aware as to what is the Book or the Faith (*Iman*) but, We have made the *Quran*, the *Noor* (light) to the servants to whom we like to give guidance through it. Hence, the words *Yuslehullahu fi lailatin* means that, whatever status *Mahdi*[AS] got is bestowed one and was given with specific purpose of *Allah Subhana-o-Ta'la*.

From this tradition it is proved that, whatever rectification relating to *Mahdi*[AS] is, it is purely the instructions of *Allah Subhana-o-T'ala* and his teacher is also *Allah Subhana-o-T'ala*. With this tradition there is an indication to the fact that, this teaching would not be through the medium of *Jibreal*[AS]. There is an indication towards the issue that, the *Mahdi*[AS] would be free from errors (*Masoom Anil Khata*). Because, one whose teacher is *Allah Subhana-o-T'ala* and with specific purpose the knowledge is bestowed, then how can he commit mistakes? Though there are other true traditions which are having detailed evidence about the infallibility (*Masoomiyat*) of *Mahdi*[AS] but since this tradition also indicates towards his innocence hence we have clarified it. It may be noted that, *Mahdi*[AS] is since the *Khalifa* of *Allah Subhana-o-T'ala* and the concluder of the Faith, hence is free from error (*Masoom Anil Khata*). Thus, we are not having the belief that, *Mahdi-e-Maood*[AS] is a *Ghouse* or a *Khutub* or a *Mujtehad*. Since, their innocence is not proved through traditions or through the rationale. Thus, we have great disagreement with the statement of *Mulla Ali Al Qari* about the *Mahdi* being a *Ghouse* or *Kutub* or *Mujtihad*.

Clause 4: *Mahdi*[AS] is the *Khalifa* of *Allah*:

Hakim has narrated that,

عن ثوبانؓ فاذا رايتموه فبا يعوه ولو حبواً على الثلج فانه خليفة الله المهدى۔

I.e., it is narrated through *Thouban*[RZ] that, 'when you see him (the *Mahdi*[AS]) then make covenant even if you have to reach him crawling over the snow because he is the *Mahdi*, the Caliph of *Allah Subhana-o-T'ala*.' *Imaam Ahmed Bin Hanbal*[RH] in his *Musnad* reports,

قال عليه السلام اذارأيتم الرايات السود قد جاء ت من قبل خراسان

فاتوها فان فيها خليفة الله المهدى

i.e., when you see black flags appearing from *Khurasan* then reach there since, in them *Mahdi* the Caliph of *Allah Subhana-o-T'ala* is present. From this *Hadith* it is evident that, *Mahdi*[AS] would appear in *Khurasan* and with him there would be black flags. These two traditions

have been mentioned in the *Rislaat-ul-Mahdi* by *Mulla Ali Al Qari'*. In *Ibn-e-Maja* also this tradition is mentioned, though it is more detailed than the above-mentioned two traditions. Yet, one or two sentences are missing in it. Thus, the narrator of this tradition while accepting the weakness of his memory says that, ثم قال شيئا لا احفظه i.e., the narrator had mentioned something more in the matter which I am unable to recollect'. *Hakim* and *Abu Nay'eem* have not mentioned this tradition completely in their respective books through which it is evident that, neither Mahdi would come from *Khurasan* nor would have the black flags with him. Here we are writing the full tradition

عن ثوبان قال قال رسول الله يقتتل عند كنزكم ثلاثة كلهم ابن خليفة لا يصير الى واحد منهم ثم تطلع الرايات السود من قبل المشرق فيقاتلو نكم قتلا لم يقتله قوم ثم يجئ خليفة الله المهدى فاذاسمعتم به فاتوه فبا يعوه ولو حبوا على الثلج فانه خليفة الله المهدى .

i.e., it is narrated through *Thouban*[RZ] that, the Prophet[PBUH] stated that, at your treasure i.e., *Khilafat* three people would fight, every one of them would be the son of the *Khalifa*, and this treasure would not reach to any of them. Then the black flags would appear from the east, these people would fight with you severely that no other community had fought. After this the *Mahdi* who is the *Khalifa* of *Allah Subhana-o-T'ala* would come, when you hear the news of his birth, then go to him and make covenant with him, even though you have to pass through the snow, because he is the *Khalifa* of *Allah Subhana-o-T'ala*, the *Mahdi*.' It may be noted that, in this tradition several matters are mentioned. The first is that, there would be war for *Khilafat* but the *Khilafat* would not be acquired by any of the warring factions. The second issue is that, after the wars, people with black flags would appear from east and they would fight with the Muslims severely and they would kill the Muslims so much that, no other nation would have killed them in this way. This war would be fought after the wars (for the *Khilafat*) already mentioned, because in between these wars the Prophet[PBUH] has used the word '*Summa*' which means delay. Thus, in between these two wars it is essential to be a gap of period. This

Hadith has also been narrated by *Ibn-e-Maja* in his *Sunan* and has narrated it through *Hz. Thouban*[RZ]. In this tradition in place of words '*Min Qibalil Mashriq*', '*Min Qiblalil Khurasan*' are mentioned. It appears that, the meaning of both the words is nearer to each other, because *Khurasan* is also among the eastern countries. However, the appearance of the black flags may be from the east or *Khurasan* yet, the time of their appearance is after the first combat. The third matter is that, after these two battles the news of the birth of *Mahdi* has been given, because in between the second war (with the people of black flags) and the advent of the *Mahdi*[AS] also the word '*Summa* has been used. Thus, in between the second war and the advent of the *Mahdi*[AS] the passing of time is essential. In this situation it is false to think that, the black flags would be with the *Mahdi*[AS] or the *Mahdi*[AS] would appear from *Khurasan* or east. Since, in this tradition the news has been given clearly that after the appearance of the black flags and their war with the Muslims and after that, the *Mahdi*[AS] would appear, then how these black flags can be associated with the *Mahdi*[AS] and how the *Mahdi*[AS] would appear from the east or *Khurasan*?

It may be noted that the well known great scholars have not contemplated in this tradition deeply and have casually concluded that the *Mahdi* would appear from the east or *Khurasan* and with him there would be black flags. Whereas, some other scholars were deceived with the black flags and have concluded that, black flags indicate that, *Mahdi* would be from the progeny of *Abbas*[RZ]. However, we have furnished the details of this tradition. It is a matter of grief and sorrow that, the scholars have not considered deeply about the traditions in which it is proved that, *Mahdi*[AS] would be a *Fatimate* and on the basis of such traditions only, the scholars have consensus of *Mahdi*[AS] being a *Fatimate*. This matter has been discussed earlier.

Clause 5: *Mahdi*[AS] is the concluder of the Faith:
Tabrani in '*Ausat*' has narrated that,

عن علی بن ابی طالبؓ انّه قال للنبی امنا المهدی اومن غیرنایا رسول الله قال بل منا یختم الله به کما فتح بنا و بنا یستنقذون من الشرک و بنا یولف الله بین قلوبهم بعد عداوته الفتنة کما الف بین قلوبهم بعد عداوة الشرک

i.e., *Ali*RZ asked the ProphetPBUH that, as to whether *Mahdi* is our descendant or he is from other than us? The ProphetPBUH said that he is our descendant and that *Allah Subhana-o-T'ala* would conclude the task, which has been started by us only. Through us only (people) would get rid of *Shirk* (polytheism) and through us only after the enmity in the hearts of the people the love and affection would emerge as after the enmity of polytheism the hearts were won and united in friendship. This tradition has been noted in *Risalat-ul-Mahdi* by *Mulla Ali Al Qari*. *Sheik Jalaaluddin Sewti* in *Al Urf Alwardi* has reported through *Nay'eem Bin Hammad* and *Abu Nay'eem*

عن علی قال قلت یا رسول الله امنا آل محمدن المهدی ام من غیر نا فقال
لا منا یختم الله به الدین کما فتح بنا دیننا ینقذون من الفتنة کما انقذ
وامن الشرک وبنا یولف الله بین قلوبهم بعدعداوة الشرک وبنا یصبحون
بعد عداوة الفتنة اخوانا کما اصبحوا بعد عداوة الشرک اخوانا فی دینهم ۔

In the words of this traditions and the tradition noted earlier, there is no much difference. But, there is a difference in few words. The first difference is, in the first tradition یختم الله بنا and in the second tradition یختم الله به الدین which means '*Allah Subhana-o-T'ala* would conclude the Faith (*Deen*) on *Mahdi*AS but, with the words کما فتح بنا، means the same i.e., the passive participle of *Yaktham* and *Fatah* is one i.e., the Faith (*Deen*), because the matter which was stated by the ProphetPBUH was only the new Faith (*Deen-e-Jadeed*) which cancels the earlier religions. Thus, the passive participle of *Yaktham* would also be the same word i.e., *Deen* (Faith). In view of this the meanings of the first tradition would be that, the *Islamic* Faith was started by the ProphetPBUH and the conclusion of the *Islamic* Faith (*Deen-e-Islam*) would be on *Mahdi*AS. Since, *Mahdi* is the son

of the Prophet[PBUH] (*Ibn-e-Rasool*). The Prophet[PBUH] has attributed the beginning and conclusion of the Faith (*Deen*) towards himself. Thus, the words of this tradition بل منا يختم الله كما فتح بنا indicate the perfect co-ordination between the Prophet[PBUH] and the *Mahdi*[AS]. This is due to the reason that, *Mahdi-e-Mawood*[AS] is the descendant of *Fatima*[RZ] and thus, the Prophet[PBUH] has ascribed the conclusion of the Faith (*Deen*) towards himself. The conclusion is that, from these traditions it is proved that, *Mahdi*[AS] is the concluder of the *Islamic* Faith (*Deen-e-Islam*). The issue relating to the orders of *Islam*, which the Promised *Mahdi*[AS] had stated and taught and concluded the Faith would be discussed afterwards.

Clause 6: The claim *Mahdi*[AS] is for all the Human Beings:

It may be noted that, some of the traditions substantiate this fact. The first is that, *Abu Dawood* in his *Sunan* and *Hakim* in *Mustadrik* have narrated that,

قال عليه السلام المهدى منى اجلى الجبهة اقنى الانف يملاء الارض

قسطاً وعدلاً كما ملئت جوراً وظلماً يملك سبع سنين

'The Prophet[PBUH] stated that, the *Mahdi* is among my descendant, his forehead would be bright, his nose would be high and he would fill the earth with justice as it was fill with tyranny.' It may be noted يملاء الارض قسطا وعدلاً is an indication that, the claim of the *Mahdi*[AS] is general because, to spread justice on the earth means that, *Mahdi* would instruct general human being on his orders which would protect the human beings from going astray. Otherwise the spreading of justice on the earth is not possible. The second reason is that, *Mulla Ali Al Qari* in the book *Risalat Al Mahdi* has narrated that,

عن ابن عباسؓ مرفوعاً لم تهلک امة انا فی اولها و عیسیٰ فی اخرها والمهدی فی وسطها

i.e., this narration is reported through *Ibn-e-Abbas*[RZ] that, the *Ummah* would not be destroyed since, I am at its beginning, and *Isa* at the end of the *Ummah* and *Mahdi* is in the middle. This tradition indicates that, in the same manner as the Prophet[PBUH] was deputed for the

guidance of all the human beings. Similarly, *Mahdi*[AS] and *Isa*[AS] would also be deputed for the guidance and for the protection of all the human beings. Thus, the outcome of these two traditions is that, the invitation of the *Mahdi*[AS] is for all the human beings.

Clause 7: The advent of *Mahdi*[AS] is the necessity of the Faith: For this there are several reasons. Of which the first is that, the news about the *Mahdi* is the news about the unseen (*Khabar-e-Mu'gaib*) and the news about the unseen through the *Mukhbir-e-Sadiq*, if such type of hidden information is revealed by a truthful informer i.e., the Prophet[PBUH] it is bound to occur. If it does not occur, then the falsehood would be established. Thus, for the *Mukhbir-e-Sadiq* who is free from error and in whose honour *Allah Subhana-o-T'ala* says " ماينطق عن الهوى ". The falsehood is impossible therefore this news about the unseen should have to occur essentially. The second reason is that, from the statement of the Prophet[PBUH] it is evident that, the *Mahdi*[AS] is the protector of the *Ummah* from its destruction. Thus, the person who is the protector of the *Ummah* from destruction, his birth is essential, because if such a person is not born, then it will result in two things. The first is that, the news about the unseen would not occur and its non-occurrence would establish the falsehood on the *Mukhbir-e-Sadiq* (Prophet[PBUH]) the second issue would be the destruction of the *Ummah* which is to be essentially prevented. Thus, the birth of *Mahdi*[AS] is essential. The third reason is that, the *Mahdi*[AS] is the concluder of the Faith (*Deen-e-Rasool*) and the person who is the concluder of the Faith of the Prophet[PBUH] his birth is essential. Thus, the advent of the *Mahdi* is essential. The fourth reason is that, *Mulla Ali al Qari* in *Risalat-al-Mahdi* has narrated that,

رمنها وله عليه السلام لا تذهب الدنيا ولا تنقضى حتىٰ يملك رجل من اهل بيتى يواطى اسمه اسمى وفى رواية وخلقه خلقى ويحتمل الفتح والضم والله اعلم والحديث رواه احمد وابوداؤدوالترمذى عن ابن مسعود وفى رواية الترمذى بسند صحيح ولفظه يلى رجل من اهل بيتى يواطبى اسمه اسمى لولم يبق من الدنيا الا يوم واحد لطول الله ذالک اليوم حتى يلى۔

It means, the Prophet[PBUH] said that, the world would not come to an end till a person in my *Ummah* would become its owner. This person would be from my holy family (*Ahle Bait*) and would have the same name as of mine. Moreover, in another narration it is stated that, 'his character would be mine'. *Mulla Ali Al Qari* says that, there is a possibility of reading *Khulq* with *Zamma* or *Fatah* (God knows better). This tradition has been reported; by *Ahmed Bin Hanbal, Abu Dawood* and *Tirmizi* through *Ibn-e-Masood*[RZ]. In another true tradition of *Tirmizi* in place of the word '*Yam-Luk*' the word '*Yali*' which means from my holy family a person would be the master (*Vali*) who would carry my name if even one day is left for the end of this world, then *Allah Subhana-o-T'ala* would prolong it to the extent that, on that day that person would become the master. From the words of this tradition the meanings are clear that, the world would not come to an end till the birth of *Mahdi*[AS]. Further, whenever *Allah Subhana-o-T'ala* would desire the earth would be destroyed. From this tradition it is very clear that, the birth of the *Mahdi*[AS] is essential.

From this tradition some scholars have derived two aspects. The first aspect is that, the *Mahdi*[AS] would be born at the last days of the world and the second is that, *Mahdi*[AS] would be the King. For the first issue the answer is that, this tradition is evidence that, the birth of *Mahdi*[AS] is essential and if it is assumed that, *Mahdi* would born in the last days of the earth then this meaning would clash with some other true traditions. Because, the Prophet[PBUH] has also stated that, I am at the beginning of the *Ummah*, *Isa* in the end and *Mahdi* in the middle of the *Ummah*. This tradition is narrated in *Mishkaat*

كيف تهلك امتى انا فى اولها وعيسىٰ فى آخر ها والمهدى من اهل بيتى فى وسطها ـ

From this tradition it is evident that, the *Mahdi*[AS] would be in the middle of the *Ummah* of the Prophet[PBUH], and *Isa*[AS] would be at the end of the *Ummah* of the Prophet[PBUH].

Hence, if the *Mahdi*[AS] were considered to be at the end of the *Ummah*, then there would be clash with this tradition. If the objection is raised that, from certain traditions it is evident that, the *Mahdi*[AS] and *Isa*[AS] would appear in the same period and that, he would help *Isa*[AS] in killing *Dajjal*. In this situation the said *Ahadith* and the traditions of this type would become identical and the *Hadith*,

كيف تهلك امتى انا فى اولها وعيسىٰ فى آخر ها والمهدى من اهل بيتى فى وسطها ـ

would become strange (*Gharib*), because the *Hadith* (relating to the birth of the *Mahdi* in the last days) would be in agreement with other traditions. Hence it would become strong. Since the *Hadith*

كيف تهلك امتى انا فى اولها وعيسىٰ فى آخر ها والمهدى من اهل بيتى فى وسطها ـ

had become strange it would be considered weak in comparison with these *Ahadith*. The answer to this is that, the advent of *Isa*[AS] and *Mahdi*[AS] in the same period is false, because if both are *Khalifa* of *Allah Subhana-o-T'ala*, then it is compulsory on the *Ummah* of the Prophet[PBUH] to make covenant (oath of allegiance) with both of them. But, after the Prophet[PBUH] the two *Khalifas* coming together at one time is false. Thus, the Prophet[PBUH] has said

اذبويع خليفتان فاقتلوا احدهما ـ i.e., when two *Khalifas* are taking oath of allegiance, then kill one of them. Thus, it is false that two *Khalifas* would be in the same period. According to the common sense also it is not necessary to have two *Khalifas*, having independent authority, in the same period. Because, their invitation would either be combined or independent of each other. In the first condition one of the *Khalifas* is of no use. If the invitation is independent of each other, then the *Ummah* would not be in a position to comply the orders of two different Caliphs (issued simultaneously). Thus, no one would be able to act in accordance with the independent orders of both the Caliphs.

Hence, it is evident that, some of the traditions in which it is mentioned that *Mahdi*^AS^ and *Isa*^AS^ would be in the same period are weak (*Zaif*) and are against the method of narrations and inference adopted for the traditions (*Ahadith*). Thus, the tradition (*Kaifa tahlaka Ummati...)* is true and strong. The answer to the second issue (Mahdi would be a king) is that, the meanings (*Yam liku Rajlun*) that, a person would be a ruler (*Hakim*) on them i.e., on the people of the world he would order for obedience towards *Allah Subhana-o-T'ala* and would protect them from disobedience and the meanings of *'Yali Rajlun'*, are that a person would be the leader for guidance to them (to people of the world). The result is that, the existence of the rule or the guidance is not conditional with the kingdom or the kingship, because all the Prophets[PBUT] are having the authority to order for do's and don'ts and are the leaders of guidance and command for showing the right path. Yet, they are not kings or the rulers. The Prophet[PBUH] whose invitation is general for all the human beings and *Ginnis* and who was factually in possession of the world (*Duniya*) and the Faith (*Deen*) but, even he is not a king or the ruler. Moreover, *Mahdi* is the Caliph of *Allah Subhana-o-T'ala* is competent and the authority for guidance of the *Ummah*, since a Caliph of *Allah Subhana-o-T'ala* only would be the authority and guide for the human beings and the *Khilafat* of *Allah Subhana-o-T'ala* is the real government and the authority above all the worldly rulers. Thus, the people who have taken the meanings of the order of the authority and order for guidance as the ruler like a king and Kingdom have not considered it properly before taking such meanings.

Clause 8: ***Mahdi*[AS] is superior in status to *Abu Bakr Siddiq*[RZ]**:
It may be noted that, the superiority of *Mahdi*[AS] over *Abu Bakr Siddiq*[RZ] is evident due to various reasons.

1) The first reason is that, the teacher and the guide for *Mahdi*[AS] is *Allah Subhana-o-T'ala*. Thus, the tradition **يصلحه الله فى ليلته** is an evidence for this.

2) The second reason is that, the *Mahdi* is the Caliph of *Allah Subhana-o-T'ala*, which is evident from the *Hadith* of *Thouban*[RZ].

3) The third reason is that the Prophet[PBUH] had made it specific with three persons i.e., himself *Isa*[AS] and *Mahdi*[AS] that, all of them are the protectors of the *Ummah* from destruction.

4) The fourth reason is that, the *Mahdi* is the concluder of the Faith. Thus, يختم الله به الدين is an evidence for this.

5) The fifth reason is that, the *Mahdi* is free from error. Thus, the *Hadith* of *Thouban*[RZ] in which, it is mentioned that فانه خليفة الله المهدى is evident for this.

6) The sixth reason is that, the *Mahdi* is having the inherent authority for invitation (*Sahib-e-Dawat*).

7) The seventh reason is that, the invitation of the *Mahdi* is general. Thus, the tradition يملاء الارض قسطاً وعدلا is evident for this.

Thus, one who is taught by *Allah Subhana-o-T'ala* is evidently superior to one whose teacher is the Prophet[PBUH]; the one who is permanently the Protector of the *Ummah* is superior to one who is not having this quality; the person who is the *Khalifa* of *Allah Subhana-o-T'ala* is superior to the *Khalifa* of the Prophet[PBUH]; the one who is the concluder of the Faith is superior to one who is not so; the one who is free from errors is obviously superior to one who is not free from errors and the person who is competent of independent invitation (*Sahib-e-Dawat*) is superior to one who is not having such authority. Thus, in view of the above superiorities, with which, the *Mahdi*[AS] is known, he is superior to *Abu Bakr*[RZ]. *Mulla Ali Al Qari* in *Risalat-ul-Mahdi* has stated that, 'in respect of the status of *Mahdi*[AS] the words of *Khalifatullah* which are mentioned in the tradition are the evidence of his glory and grandeur and the word *Khalifatullah* in his honour is more clear than the word Caliph which was used by *Allah Subhana-o-T'ala* in respect of *Adam*[AS] and *Daud*[AS]. The result is

that, it is a very great honour and by being the *Khalifathullah*, the *Mahdi*[AS] is superior to *Abu Bakr*[RZ], because *Abu Bakr Siddiq* is not the *Khalifatullah* but *Khalifa-tur-Rasool*.' It may be noted that, the explanation given by *Mulla Ali Al Qari* that, the word *Khalifatullah* is more clear in respect of the status of the *Mahdi*[AS] than *Hz*. Adam and *Daud*[AS] where it is not so clear. The reason for this is that, in respect of the status of Adam[AS] the holy Verse انی جاعل فی الارض is an evidence for his *Khilafat* and there is no clarification in this Verse that Adam is the *Khilafa* of *Allah Subhana-o-T'ala*. Because, it is possible that, with the word Caliph it may be understood that, Adam[AS] would be the ruler of the earth, the word *Khalifa* used in respect of the status of *Daud*[AS] is also not very clear. But in the honour of the *Mahdi*[AS] the word Caliph applied is free from any doubt. Because, in his honour not only the word Caliph is used but '*Khalifathullah*' is mentioned, thus as it is mentioned, the meanings would only be that, *Mahdi* is the Caliph of *Allah Subhana-o-T'ala*. Thus, with this word the myth of Mahdi[AS] being the ruler of the world is removed.

Clause 9: The obedience to *Mahdi*[AS] is compulsory:

There are several reasons for this. The first reason is that, the *Mahdi*[AS] is the *Khalifatullah*, and the person who is the Caliph of *Allah Subhana-o-T'ala*, allegiance to him is compulsory. Thus, the allegiance to *Mahdi*[AS] is compulsory. The second reason is that, in *Musnad-e-Abu Nay'eem* it is narrated,

عن ابن عمرؓ انه قال قال علیه السلام یخرج المهدی وعلی راسه ملک ینادی ان هذا المهدی

'*Ibn-e-Omer*[RZ] narrates that, the Prophet[PBUH] said that, the *Mahdi*[AS] would appear in the manner that, on his head there would be an angel who would be pronouncing that 'he is *Mahdi* follow him'. *Mulla Ali Al Qari* in *Risalat-ul-Mahdi* has narrated this tradition. Further, *Sheik Jalaaluddin Sewti*[RH] had also narrated this tradition in *Al-Urf Al Vardi*. *Abu Nay'eem* has reported another tradition through *Ibn-e-Omer*[RZ] in which, instead of the word '*Malik*' (angel) the word غمامۃ (blinkers) is written. Moreover, in *Hadith-e-Thouban*[RZ] which

has been discussed earlier the Prophet[PBUH] has stated فبايعوه ولو حبوا على الثلج فانه خليفته الله المهدى 'You make covenant at his hand even though you have to pass over the snow, because the *Mahdi* is the Caliph of *Allah Subhana-o-T'ala*.' In these two traditions the Prophet[PBUH] has instructed to his *Ummah* in the manner of order (*Amar*) and the *Ummah* are the people among whom the *Mahdi* would appear. To this general *Ummah* the Prophet[PBUH] had instructed to follow him and make covenant (*Ba'at*) at his hand if he appear during the lifetime. For the people who were not in his period (*Mahdi*) the Prophet[PBUH] instructed them to follow the *Mahdi*[AS]. Further in *Hadith-e-Thouban*[RZ] the reason for such obedience is also shown that the *Mahdi* is the Caliph of *Allah Subhana-o-T'ala*. Hence, allegiance to him is compulsory (*Farz*). The third reason is that, the *Mahdi* is the protector of the *Ummah* from destruction and the one who is the protector of the *Ummah*, obedience to him is compulsory. Thus, obedience to *Mahdi*[AS] is compulsory. The fourth reason is that, the *Mahdi* is the concluder of the Faith (*Deen*) of the Prophet[PBUH] and following the concluder is compulsory, because if obedience to him were not compulsory, then the orders relating to the conclusion of the Faith issued by him (on the command of *Allah Subhana-o-T'ala*) would become vague. Thus, form the above traditions it is evident that, the obedience and allegiance (*Ittib*) to *Imaam Mahdi*[AS] is compulsory (*Farz*).

Clause 10: *Mahdi*[AS] would invite on new orders besides the existing: There are several traditions in this respect. Out of these, some of the traditions, which are evident on this matter, are being narrated here under. The first tradition is that the Prophet[PBUH] has stated that, if out of the days of the world only one day is left, then *Allah Subhana-o-T'ala* would prolong it so that in that day the *Mahdi* would take birth. 'Abu *Dawood*' and '*Tirmizi*' have narrated this tradition. The second tradition is that, the Prophet[PBUH] has stated that, the *Mahdi* is the concluder of the religion (*Deen*). This tradition has been reported by '*Tibrani*'. The third tradition indicates that the *Mahdi*[AS] is

the Caliph of *Allah Subhana-o-T'ala*, this tradition is reported by *Ibn-e-Maja* and in this tradition the Prophet[PBUH] addressing his *Ummah* has said فبايعوه ولو حبواً على الثلج and from the narration of *Hz. Ibn-e-Omer*[RZ] it is evident that, the Prophet[PBUH] has instructed his *Ummah* with the word فاتبعو (follow him). In the first tradition, indications are made towards the specific services for the *Islam*, which were entrusted, to *Mahdi*[AS] and without the completion of which the world would not end. But, this tradition is not clear about the specific services, which were attached to *Mahdi*[AS] and without completion of which the world would not end. The Prophet[PBUH] has clarified this specific service in the second tradition. It is the Conclusion of the Faith and *Mahdi*[AS] is the Concluder of the Faith. It may be noted that, the words *Khatim-e-Deen* (Concluder of Faith) are evident that, *Mahdi*[AS] would conclude the Faith by inviting people towards certain specific orders which were not generally ordered by the Prophet[PBUH], in his periods as compulsory (*Farz*) and mandatory (*Wajib*). This is so because if it were in the knowledge of the Prophet[PBUH] that, *Mahdi*[AS] would not invite on any new orders and would propagate only the existing orders, then he would not have used the words *Khatim-e-Deen* for the *Mahdi*[AS], but he would have said that, the *Mahdi*[AS] is the protector (*Nasir*) of the Faith. Thus, in place of ينصر الله به الدين he would have used يختم الله به الدين since the Prophet[PBUH] has used يختم الله به الدين, then it means that, *Mahdi*[AS] would invite on new orders and would Conclude the Faith. The invitation on these new orders is the specific service entrusted to *Mahdi*[AS] and is the reason for his advent. The knowledge of these new orders (*Ahkam-e-Jedid*) to *Mahdi*[AS] is not through of fresh *Wahi* but, their source and derivation is from the Holy *Quran* only. Though all these orders are very much existing in the holy *Quran*, yet their teachings as a compulsory (*Farz*) and mandatory (*Wajib*) would be given to *Mahdi*[AS] by *Allah Subhana-o-T'ala* and from time to time he would invite people on such

orders as a matter of compulsory (*Farz*) or mandatory (*Wajib*) deeds. Thus, the meanings of the holy Verse اليوم اكملت لكم دينكم واتممت عليكم نعمتی are that, *Allah Subhana-o-T'ala* has revealed all the orders relating to *Islam* and has completed his bless i.e., the Faith has been completed by way of revelation. Now after this, no new order would be revealed. It is evident that, there is no relation or binding in completion and perfection of revelation and general invitation on such revelation. Thus, the Prophet[PBUH] had invited on the revealed orders about which he was given the knowledge from *Allah Subhana-o-T'ala* for general invitation and the revealed orders which were entrusted to *Mahdi*[AS] for general invitation were kept for *Mahdi*[AS] and the good news (*Basharht*) about his advent was given to *Ummah* and stated that, the *Mahdi*[AS] would be the Concluder of the Faith i.e., the completion of the orders of *Islam* is with the Promised *Mahdi*[AS].

Chapter-II
(The Advent of the *Mahdi*[AS])

Clause 1: The Advent of the *Mahdi*[AS]:
In the true traditions (*Ahadith-e-Sahi*) there is no clarification as to, in what specific period *Mahdi*[AS] would appear. In fact the scholars of the early period have a consensus that, *Allah Subhana-o-T'ala* may depute the *Mahdi*[AS] whenever He Wills. This we have mentioned in the first chapter, the wording of the same is

فذهب العلماء الى انه امام عادل من ولد فاطمةً يخلقه الله تعالىٰ متى شاء ويبعثه نصرة الدينه

i.e., 'the earlier scholars had a consensus that, the *Mahdi*[AS] would be the *Imaam* of justice and would be the descendant of *Fatima*[RZ]. Whenever *Allah Subhana-o-T'ala* wills He would depute him for the victory of His Faith (*Deen*).' Thus, there is no specific period about the advent of the *Mahdi*[AS]. It may be noted that, we have some discussion on the last sentence of the above statement, i.e., though *Mahdi*[AS] is the protector of the Faith yet, he is not deputed on that duty only. But, in spite of being the protector of the Faith (*Nasir-e-Deen*) he is also the concluder of the Faith (*Khatim-e-Deen*). The tradition relating to this, we have discussed in detail in the first chapter. Because, had he been only the protector of the Faith, then the Prophet[PBUH] would have used the word ينصر الله به الدين instead of يختم الله به الدين, we will discuss this issue in the subsequent clauses also.

Clause 2: On deputation by Allah, *Mahdi*[AS] claimed his *Mahdiat*:
The holy name of the *Imam*[AS] is *Syed Mohammed* and the place of his birth is the city of *Jaunpur*, which is one of the very famous towns of India. He was born in the year 847 AH. His father's name was *Abdullah* and mother's name was *Amina*. His genealogy reaches to *Hz. Imaam Hussain*[RZ]. In *Al-Aqaid* part-II we have mentioned his genealogical tree, which need not be repeated here. At the time of his birth several events beyond the natural process occurred (*Khawariq*). The details of which are available in the books of biographies. At the

time of his birth in Jaunpur in every locality and everywhere people heard the voice of جاء الحق و زهق الباطل ان الباطل كان زهوقا *Sheik Daniyal*, who was among the great scholars of his days, also heard this sound in the night. He was very much astonished and was expecting some news. After some time *Syed Abdullah* informed him that, a son has taken birth in his house and that at the time of his birth strange events occurred. At birth the child was covering his private parts with both the hands. On this child no fly sits; there is a strange attraction in his cry. Since the *Sheik* was a '*Mohaddis*' (the scholar of *Hadith*) after listening these events was very much astonished and could realize that this boy would be the Promised *Mahdi*AS.

From the childhood itself he was a sincere follower of the *Shari'a* of the ProphetPBUH. From his every utterance and action the obedience of the ProphetPBUH was evident. He had the same characteristics as that of the ProphetPBUH. At a very young age with the blessings of *Allah Subhana-o-T'ala* he became a scholar of very high status and all the scholars of his times conferred on him the title of *Asad-ul-Ulema*. He was always deeply involved in the devotion towards *Allah Subhana-o-T'ala*. He was not aware of the worldly activities. At the time of *Salaat* he used to get consciousness of this world and after ablution he used to offer *Salat* and then to go into absorption again. This condition continued for 12 years. During this period he consumed very less food. When he attained the age of 40 years on the command of *Allah Subhana-o-T'ala* he proclaimed to be the Promised *Mahdi*AS. At the time of proclamation he was fully conscious and a sensible person.

Clause 3: *Mahdi*AS is the perfect follower of the ProphetPBUH:
The Promised *Mahdi*AS said that,

انّى عبد الله تابع محمد رسول الله i.e., I am a servant of *Allah Subhana-o-T'ala* and the perfect follower of the ProphetPBUH. He further said that,

اگر کسے خواہد کہ صدق مارا معلوم کند باید کہ از کلام خدا واز اتباع رسول اللہ در احوال واعمال ما بجوید وفہم کند

کما قال اللہ سبحانہ وتعالیٰ قل ھذہٖ سبیلی ادعو ا الی اللہ علیٰ بصیرۃ انا i.e., whoever wanted to check my truth, he has to compare my actions and activities with the book of *Allah Subhana-o-T'ala* i.e., the holy *Quran* and the following of the Prophet[PBUH]. Whether they are in confirmation or not? When my following is confirmed on these two things, then whatever I say should be considered as truth. He further recited the *Quranic* Verse قل ھذہ سبیلی and claimed that, his proclamation is not against the proclamation of the Prophet[PBUH] because the Prophet[PBUH] used to invite towards the unity of *Allah Subhana-o-T'ala* and he also invites on the unity of *Allah Subhana-o-T'ala* only. We will discuss about the meanings *Baseerat* (vision) and *Towheed* (unity of *Allah Subhana-o-T'ala*) subsequently. It may be noted that, in this Verse من اتبعنی the word '*Man*' is meant for *Mahdi*[AS]. It is evident from the above statement of *Mahdi*[AS]. But, the other scholars have treated the word '*Man*' for general followers of the Prophet[PBUH]. Their statement is based on presumption while the statement of *Mahdi*[AS] is final because he is the caliph of *Allah Subhana-o-T'ala*. Thus, with us the word '*Man*' means *Mahdi*[AS] only. The above two narrations are mentioned by *Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat* in *Aqaida Sharifa*. Moreover, *Bandagi Miyan Syed Khundmir* in *Maktoob-e-Multani* has mentioned that, متابعت در ہمہ احکام کند i.e., *Mahdi* would adhere to in respect of all the orders of *Shari'a*. From this statements it is evident that, the *Mahdi* is the follower of the *Shari'a* of the Prophet[PBUH] and due to this following only the *Mahdi*[AS] had brought evidence about his being the *Mahdi*. But, his following is not like the following of the companions of the Prophet[PBUH] and the *Imaams* of *Ahle Bait* who are the followers of the Prophet[PBUH]. In fact, since he (*Mahdi*) is the caliph of *Allah Subhana-o-T'ala* and a follower, free from errors (*Masoom-Anil*

Khata) whereas the above-mentioned persons are not having any evidence of being free from errors. Hence their following would also not be free from errors. Whereas the *Mahdi*[AS] because of his being the caliph of *Allah Subhana-o-T'ala* and a follower free from error (*Tabe-e-Masoom*) hence, we won't call him simply a follower (*Tabe*) but we call him a perfect follower (*Tabe-Taam*). Now, the issue remaining is that, when the *Mahdi*[AS] is a follower of the Prophet[PBUH], then in what issues he would follow him (Prophet). To this *Hz. Bandagi Miyan Syed Khundmir Siqqiq-e-Vilayat*[RZ] had given reply in his *Risaala* (booklet) *Baaz-ul-Ayat* by saying,

قلنا يتبعه في احكام الشريعة بالوحي وفي الدعوة الى الله وفي احواله واقواله۔

That means, our answer is that, the *Mahdi*[AS] is the follower of the Prophet[PBUH] in respect of the orders of the *Shari'a*, which have been revealed to him through *Wahi* and in respect of inviting people towards *Allah Subhana-o-T'ala* and in respect of the words and deeds he follows the Prophet[PBUH]. The explanation of this is that, *Mahdi*[AS] follows *Quran* and the *Sunnat* of the Prophet[PBUH], because these things are final. Moreover, he would not follow the opinion of the *Mujtehed*, because the opinion of the *Mujtehed* would not be free from errors. Further more *Masoom Anil Khata* (free from errors) is not permitted to follow the *Ghair Masoom* (not free from errors). Therefore (*Mahdi*[AS] said) ہیچ مذہب مقید نہ ایم i.e., 'I am not bound of any of the faith of any *Mujtehed* (four schools of jurisprudence). This narration is mentioned in *Aqaida-e-Sharifa*. He further said that,

ہر عمل و بیان کہ از بندہ است از تعلیم خدا و باتباع مصطفی است "

'Whatever deeds or utterances occurred through this servant of *Allah Subhana-o-T'ala* are all from the teachings of *Allah Subhana-o-T'ala* and the (perfect) following of the Prophet *Mohammed*[PBUH].' This narration has been mentioned in *Aqaida Sharifa*. It may be noted that in the revealed *Shari'a*, the continuous *Sunnat* of the Prophet[PBUH] and also the consensus (*Ijma'*) are included. The reason for this is that the following of *Ijma'* is similar to the following of the holy *Quran*, because

Allah says يا ايها الذين امنوا اتقوالله وكونوامع الصادقين, he further said that و من يتبع غير سبيل المومنين. These holy verses are the evidence for the consensus being the final evidence of the *Shari'a*. Among all the types of consensus the consensus of the companions, which is not due to passive acceptance, is final and the one who rejects it is a disbeliever. No doubt the opinion is also derived through the holy *Quran* but since the views of the *Mujtehid* (great scholar) are also included in the opinion, hence there is a possibility of fault in it.

The *Mahdi*AS is not bound with the traditions having presumption (*Zun*). In fact, such traditions are corrected (*Tashi*) through the words and deeds of the *Mahdi*AS. This is also in such cases where such narrations are reaching through continuity (*Tawatur*). Thus, *Mahdi*AS had said

" در احادیث بسیار اختلاف است و آں صحیح شدن مشکل است ہر حدیثے کہ موافق حال ایں بندہ باشد آں صحیح است ."

This narration is mentioned in *Aqida Sharifa*. The reason for this is that, *Mahdi*AS is the Caliph of *Allah Subhana-o-T'ala* and all his utterances, deeds and conditions are free from errors and the traditions are not of that status, because in respect of their narration the narrators are not free from errors. Hence, their narrations would not be free from the fault. Thus, with their narrations it is not possible to get the confidence that, the ProphetPBUH had definitely told like this, but when these traditions had several chains and reach to a large group of companions, then this doubt would be eliminated. Such traditions are known as the continuous traditions (*Hadith-e-Mutawatur*). These traditions are exempted in this category. Following of such traditions is compulsory (*Farz*) and their rejecter is a disbeliever (*Kafir*). These traditions are like the book of *Allah Subhana-o-T'ala*, whereas the passive consensus (*Ijma'-e-Sakuti*) or the consensus, which were arrived by the group after the group of the companions are all in the presumptive category (*Zinni*). These traditions need ratification by the *Mahdi*AS. The net result is that, the *Mahdi*AS is the follower (*Ta'be*) of

the Prophet[PBUH] and is the one who ratifies the traditions (*Musah'h-e-Ahadith*). Whatever he did or said is with the knowledge from *Allah Subhana-o-T'ala* and the (perfect) following of the Prophet[PBUH]. He is not bound to (any) school of jurisprudence.

Clause 4: *Mahdi*[AS] is the exponent of the *Shari'a*:

During the times of the Prophet[PBUH] the fundamentals of the *Shari'a* were only two. The first was the book of *Allah Subhana-o-T'ala* i.e., the Holy *Quran* and the second was the *Sunnat* of the Prophet[PBUH]. It is evident from the Holy *Quran* that, the *Sunnat* of the Prophet[PBUH] is the fundamental of the *Shari'a*. *Allah Subhana-o-T'ala* says - اطيعو الله واطيعو الرسول i.e., follow the orders of *Allah Subhana-o-T'ala* and the Prophet[PBUH]. Moreover, about the obedience of the Prophet[PBUH] emphasis is given by *Allah Subhana-o-T'ala* saying اطاعه فقد اطا ع الله that means one who follows the Prophet[PBUH] had followed *Allah Subhana-o-T'ala*. Further it is stated that,

ما اتاكم الرسول فخذوه ومانهاكم عنه فانتهوه i.e., whatever the Prophet[PBUH] says to you, adopt it and whatever he prohibits, give it up. The explanation of this is that, the *Wahi* is of two types i.e., *Matlu'* and *Ghair Matlu'*. Whatever is in the category of *Wahi-e-Matlu'* is the holy *Quran* and the *Wahi-e-Ghair Matlu'* is the *Sunnat* of the Prophet[PBUH]. Hence, during the times of the Prophet[PBUH] only these two fundamentals of the *Shari'a* were in existence. After the Prophet[PBUH], since the *Wahi* through *Gabriel*[AS] was stopped hence at the time of necessity the companions were forced to look towards *Ijma'* (consensus) and *Qayas* (opinion), because the existence of consensus (*Ijma'*) and opinion (*Qayas*) is also evident from the holy *Quran* and the traditions (*Ahadiths*) hence the *Ijma'* and the *Qayas* were also categorized as fundamentals. However, in fact these two are the derivatives (*Fruu*) of the holy *Quran* and *Sunnat*. During the times of the companions the sources of the *Shari'a* became four i.e., The Holy

Quran, the *Sunnat-e-Rasool*, *Ijma'* and *Qayas*. The *Sunnat* of the Prophet[PBUH] during his times was final but during the times of the companions every *Hadith* was not final. However, only the *Hadith*, which had a large group of narrators, was considered as final and all others were treated as presumptive (*Zinni*). Such traditions are called as a singular report (*Khabir-e-Wahid*) by the scholars of fundamentals of *Hadith*. The Hadith related by one person in view of the scholars of jurisprudence are to be acted upon. Apart from *Qayas*, the approved (*Istihsan*) and counsel (*Isteshab*) are also treated as a proof of the *Sharia* (*Hujjat-e-Sharia*) by some scholars of jurisprudence (*Mujtehideen*). Moreover, a few have treated the public opinion (*Ta'amul-e-Naas*) also an evidence of the *Shari'a*. In view of these, all the orders of the *Shari'a* are not final. Because, the jurists may not be correct in all of their interpretation. There is possibility of mistake by them. Thus, the *Shariat-e-Mohammedia* is a combination of final (*Qata'i*) and the presumptive (*Zinni*) orders. Therefore *Mahdi*[AS] started explanation (*Bayan*) of the *Shari'a-e-Haq* (the true *Shari'a*) and informed about the true and final orders to one and all. For this reason only we call the *Mahdi*[AS] as an exponent (*Mubyan*) of the *Shari'a*. Hence, *Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat*[RZ] in *Aqueeda-e-Sharifa* has explained it. Moreover, *Mahdi*[AS] has also stated that,

بندہ شریعت مصطفیٰ بیان می کند اگر حقیقت بیان کردے شما سوختہ گردیدندے

Further due to this exposition of the *Shari'a* the *Mahdi*[AS] is also called *Nasir-e-Deen* (protector of the Faith). But, this title of *Mahdi*[AS] is not commonly known in our community. Thus, *Mahdi*[AS] has not interfered with the orders of *Shari'a* at all and had followed the *Shari'a Haqqa* and had eliminated the *Biddat* (innovations).

Clause 5: The invitation (*Dawa'at*) of *Mahdi*[AS]:

The details are that. *Syedna Syed Mohammed Jaunpuri*[AS] had proclaimed that 'I am the Promised *Mahdi*, whoever accepts me as such is a believer, and the one who rejects my *Mahdiat* is a disbeliever.' He

made this invitation as per the orders of *Allah Subhana-o-T'ala*. His proclamation is final/ conclusive and had reached us through continuity (*Tawatur*). This proclamation is unconditional and not confined with any restriction. Hence, this proclamation is perfect and final. Thus, whoever says آمنت بالمهدی الموعود is a *Momin* in the eyes of *Allah Subhana-o-T'ala* and His servants. This is irrespective of the fact that, he is a follower (of the teachings) or not; whether renounces the world or not. This we will discuss in the subsequent clauses. Thus, *Bandagi Miyan Syed Khundmir*[RZ] in *Aqida-e-Sharifa* states,

ہر کہ از مہدیت ایں ذات انکار کند او از خدا واز کلام خدا واز رسول وے منکر باشد

Moreover, he has further said ایں حکم that means this order درخلق اظہار کردن مامور گشتیم that means 'I have been deputed by *Allah Subhana-o-T'ala* for making such proclamation, that I am the Promised *Mahdi*[AS].' He wrote letters to the great Kings of the world proclaiming his *Mahdiat* and inviting them and instructing them to accept him as the Mahdi. In such letters he further wrote that, if he fails to prove his claim of being the *Mahdi-e-Mawood* then he must be assassinated.

The scholars of that period when heard about this proclamation prepared for religious debate (*Munazerah*). But, when it was not possible to have debate (successfully), then they started quarrels and haughtiness. Some of the scholars even demanded for supernatural events (*Khvarq-e-A'adat*). When this stage passed, then they developed the enmity and jealousy to counter him. They instigated the rulers of the period to reproach him. He and his companions were subjected to different types of atrocities and torture. The rulers who were under more influence of such scholars had not only tortured but also ordered for extradition from their land. But, he never migrated (*Hijrat*) from any place until he received the orders from *Allah Subhana-o-T'ala*, for moving away. When ever he received the order from *Allah Subhana-o-T'ala* for migration, he migrated. The rulers and scholars to whom *Allah Subhana-o-T'ala* gave divine guidance they

accepted him as the Promised *Mahdi*[AS]. The scholars and the jurists who had the opinion that, some of the traditions are evident that the *Mahdi*[AS] would be the king, and this claimant of the *Mahdiat* is not a king, but orders the renunciation of the world as a compulsory deed, then how he can be accepted as the Promised *Mahdi*? Thus, they remain lovers and seekers of the world. The Prophet[PBUH] had denounced severely the world and had said that, 'the love for the world is the leader of the all the evils.' He further said that, the world is carrion (*Murdaar*) and its seekers are dogs. Moreover, *Allah Subhana-o-T'ala* says,

الذين يستحبون الحيوٰة الدنيا على الآخرة ويصدّون عن سبيل الله ويبغونها عوجا اولٰئک
فی ضلال بعيد (سوره ابراہیم ـ ۳)

(*Sura-Ibrahim, Ayat*-3) i.e., the people who give preference to the world over the Hereafter and desire the world and prevent people from the path of *Allah Subhana-o-T'ala* and consider the path of *Allah Subhana-o-T'ala* as not a straight path, they are the most misguided ones.' Moreover, *Allah Subhana-o-T'ala* says

من كان يريد الحيوٰة الدنيا وزينتها نوف اليهم اعمالهم فيها و هم فيها لا يبخسون.
اولٰئک الذين ليس لهم فی الأخرة الا النار (ہود ـ ۱۵)

(i.e., 'the people who like the life of this world and its dĕcor we will be given full remuneration of their deeds in this world only and they would not be in loss in this world. But, for such people there is nothing but the Hell in the Hereafter.' *Sheik Gazali* in *Ahiya-ul-Uloom* has mentioned that,

وكان يحيىٰ بن معاذ الرازی يقول لعلماء الدنيا قصوركم قيصرية وبيوتكم كسروية
واثوابكم طاهرية واخفافكم جالوتية ومراكبكم قارونية واوانيكم فرعونية ومآتمكم
جاهلية ومذاهبكم شيطانية فاين الشريعة المحمدية ـ

i.e., *Yahiya Bin Ma'az Razi* used to tell the worldly scholars that, 'your residence are like the mansions of *Kaiser*; your houses are like the houses of *Kasara*; your dresses are like the dresses of *Tahiris*; your footwear are of darkness; your wagons are like *Qaroons*'; and your vessels are that of Pharaoh; your meetings are of the ignorant; your

ways are Satanic. Thus, where the *Shari'a* of *Mohammed* appears?' Hence, the result is that, the holy *Quran* and the traditions condemn the life of this world. Then how *Mahdi*[AS] would become the king of this world?! In fact *Mahdi*[AS] would be the king of the religious faculty and its concluder.

Clause 6: The Faith of *Mahdi*[AS]:
Since *Mahdi*[AS] is the Caliph of *Allah Subhana-o-T'ala*, he had not followed the *Imaams* of the schools of jurisprudence, because for the *Imaam*, who is free from error (*Masoom Anil Khata*) the following of the *Imaam* who is not free from errors is not permissible. Thus, *Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat*[RZ] in *Aqaida Shareef* has narrated that, the *Mahdi*[AS] had stated- ما به ہیچ مذہب مقیدنه ایم. But, in fact his religion is the book of *Allah Subhana-o-T'ala* and following of the Prophet[PBUH]. Therefore he has stated,

ہر عمل وبیان که ازیں بنده است از تعلیم خدا است واز اتباع مصطفیٰ است

Whatever *Mulla Ali Al Qari* has expressed that the *Mahdi* is an absolute jurist (*Mujtehad-e-Mutlaq*) is wrong, because, since it is evident from the *Hadith* that *Mahdi*[AS] is the caliph of *Allah Subhana-o-T'ala*. Hence, being the Caliph of *Allah Subhana-o-T'ala* it is an accepted fact that *Mahdi* derives his Knowledge from *Allah Subhana-o-T'ala* only. Hence, a person of this status, how he can use his own opinion and interpretation for concluding the issues? Thus, he is neither a *Mujtehid* himself nor he follows any *Mujtehid*. In fact, he is Caliph of *Allah Subhana-o-T'ala* and his actions and utterances are from the knowledge derived from *Allah Subhana-o-T'ala* and following of the Prophet[PBUH].

Clause 7: Mahdi[AS] has dual status: From our earlier discussions it is proved that the *Mahdi*[AS] had two positions. The one is the *Bayan* of *Shari'a*, which has been discussed earlier. The second position is that, he invites towards the orders of the Faith (*Deen-e-Islam*), which conclude the Faith (*Deen-e-Islam*). These orders are tougher while comparing to the orders the Prophet[PBUH], had made as general

invitation. These orders are not related to the worldly affairs. But through these orders are given for higher prayers. Though all these orders are revealed in the holy *Quran* and the traditions yet since they had more severity and the Prophet[PBUH] had not made general invitation of such orders, the interpreters (*Mujtehideen*) of the *Ummah* had not given attention towards the details of such orders. Though such orders are large in number, yet the very important of them, which are considered to be in the category of fundamentals are the Renunciation of the World (*Tark-e-Duniya*), Remembrance of *Allah Subhana-o-T'ala*, Dependence on *Allah Subhana-o-T'ala* (*Tawakkal*), Retreating (*Uzlat-Al-Qalk*), Company of the Ascetics (*Sohbat-e-Sadiqeen*), Desire for the vision of *Allah Subhana-o-T'ala* (*Talab-e-Deedar-e-Khuda*) and Migration (*Hijrat*). We call such orders as the orders of *Vilayat*. The details of all this orders would be discussed subsequently.

The *Mahdi*[AS] had made permanent invitation generally and had revealed the secrets and realities of such orders to the *Ummah* of the Prophet[PBUH]. In fact his advent is for invitation towards such orders only. Thus, *Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat*[RZ] had narrated through *Mahdi*[AS] that,

فرموده است حق تعالی مارا که فرستاده است مخصوص برائے این است که آن احکام و بیان که تعلق به ولایت محمدی دارد بواسطهٔ مہدی ظاہر شود.

i.e., the *Mahdi*[AS] says that *Allah Subhana-o-T'ala* has deputed me particularly for the orders, which are related to *Vilayat* of the Prophet[PBUH] may be revealed through the *Mahdi*[AS].' For this reason only we call *Mahdi*[AS] as *Khatim-e-Vilayat-e-Mohammedia* and some of the earlier Sufis had called him with the title of *Khatim-e-Vilayat-e-Mohammedia* and keeping in view this status of the *Mahdi*[AS] in some of the books of the community it is written that, *Mahdi*[AS] is the *Khatim-e-Vilayat-e-Mohammedia*. The result is that, *Mahdi*[AS] as per the orders of *Allah Subhana-o-T'ala* is deputed for this specific status and had invited on the orders relating to the *Vilayat-e-Mohammedia* and had concluded the orders relating to the *Deen* of *Islam* by inviting on those orders.

Clause 8: **Prohibition of offering Prayers behind non-Mahdavi**: With our previous discussions it is proved that, having Faith on the *Mahdi*AS is compulsory (*Farz*) and his rejection amounts to the rejection of the ProphetPBUH. Hence, it is not permissible for the believers to offer prayer under the *Imaamat* (leadership) of those who do not have the Faith that *Syed Mohammed* JaunpuriAS is the *Mahdi.* If by oversight somebody offers the prayer behind them, then he should repeat the *Namaz*. Thus, *Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat*RZ has narrated in *Aqaida Sharifa* through the *Mahdi*AS that,

و نیز فرموده است که بدنبال منکران مهدی نماز مگزارید اگر گزارده باشید باز بگردانید۔

i.e., *Mahdi*AS said that, 'do not offer prayer behind those who reject the *Mahdiat*'. If had offered then repeat the *Namaz*. Thus, a person who had Faith in *Mahdi*AS and had accepted all the compulsory deeds as defined by him offering prayer behind such a person is correct. Moreover, if rejects any of the compulsory deeds like Migration, company of the Ascetics etc, then offering prayer behind him is not correct. Because, such a person would be under the category of يومنون ببعض و يكفرون (accept certain orders and rejects some other orders). Similarly, it is not correct to offer prayer behind such people who call *Mahdi*AS a Prophet with *Shari'a* or ProphetPBUH without *Shari'a*, because such a belief would mean that neither the ProphetPBUH is the last Prophet nor *Syed Mohammed*AS is the Promised *Mahdi*AS. Moreover, it is not permissible to offer *Namaz* behind the person who refuses to accept *Mahdi*AS as the perfect follower (*Tabe-Taam*) of the ProphetPBUH, because *Mahdi*AS had made his following of the ProphetPBUH a part of his claim of being the *Mahdi*AS. Thus he says,

اگر کسے خواہد کہ صدق مارا معلوم کند باید کہ از کلام خدا و از اتباع رسول اللہ در احوال و اعمال مابجوید و فہم کند

Further, offering prayer behind the people who call *Mahdi* only as the *Nasir-e-Deen* (protector of the Faith) but not the concluder of the

Faith, is not permissible, because the advent of the Mahdi[AS] is for the conclusion of the Faith of *Islam*.

The other issues which, are related to the matter such as, *Vilayat-e-Mohammedia*, is a creation (*Maklookh*) or not a creation, or the narration ورائے ترکِ دنیا ایمان نیست i.e., 'with out renunciation of the world there is no *'Imaan* etc. are included neither in the fundamentals (*Usool*) of the Faith or its derivatives (*Fruu*). Thus, these issues are not the matters which may prevent offering prayers behind the people who have such belief. The result is that, the people who reject any of the compulsory deeds as per the holy *Quran* and the continuous traditions or the compulsory deeds of *Mahdi*[AS] it is not correct to offer prayer behind them and the people who have not rejected such orders, it is permissible to offer *Namaz* behind them.

Chapter-III

(Orders, which are made Compulsory by *Mahdi*[AS])

Clause 1: *Sohabat-e-Sadiqeen* (Company of the Ascetics):

The *Mahdi*[AS] stated that the Company of the Ascetics is compulsory. The ascetic (*Sadiq*) means a person who follows *Allah Subhana-o-T'ala* and His Messenger (the Prophet[PBUH]) and such following should be evident from his utterances and actions. After the advent of the *Mahdi*[AS] the definition of the *Sadiq* (Ascetic) is that, he is the person who follows *Allah Subhana-o-T'ala*, His Messenger[PBUH] and the *Mahdi*[AS]. Further his following shall be exhibited through his utterances and actions. For a *Momin* having the company of the *Sadiq* is compulsory since *Allah* says

يا ايها الذين آمنوا اتقوا الله و كونوا مع الصادقين (*Sura-e-Tauba* A-119)

(i.e., O believers have fear of *Allah Subhana-o-T'ala* and be in the company of the Ascetics.) Therefore, every believer must have fear of Allah and live in the company of a truthful person. The fear of *Allah Subhana-o-T'ala* is such a compulsory deed, which is clearly evident. The reason for company of the Ascetics being compulsory is that, the word *Kunu* is in imperative form which is a proof for such order being the compulsory act so long as there is no other indication which prohibits its being compulsory. In this holy Verse the word *Kunu* has occurred in this i.e., with it there is no indication which prevents its being compulsory (*Farz*).

Clause 2: *Dhikr-e-Kaseer* (Copious Remembrance of Allah Subhana-o-T'ala):

The *Mahdi*[AS] stated that, copiously remembering *Allah Subhana-o-T'ala* is compulsory. *Allah Subhana-o-T'ala* says,

يا ايها الذين آمنوا اذكروا الله ذكراً كثيراً. O! believers remember *Allah Subhana-o-T'ala* abundantly. Moreover, *Allah Subhana-o-T'ala* says,

واذکر ربک...... بالغدو والآصال (*Al-Araf* 205). In these holy verses the word '*Vaz Kur*' is in the imperative form and hence it is evidence for the compulsion of remembrance abundantly.

Clause 3: Desire for the Vision of *Allah Subhana-o-T'ala*:

The *Mahdi*[AS] stated that, the desire for the Vision of *Allah Subhana-o-T'ala* is compulsory. *Allah Subhana-o-T'ala* says من کان فی هذه اعمیٰ فهو فی الاخرة اعمی (*Sura* 17 *Ayat*-72) i.e., whoso is blind in this world would also be blind in the Hereafter. This holy Verse is a proof for the desire for the vision of *Allah Subhana-o-T'ala* being compulsory.

Clause 4: *Tark-e-Duniya* (Renunciation of the World):

The *Mahdi*[AS] stated that the renunciation of the world is compulsory. *Allah Subhana-o-T'ala* says that,

من کان یرید الحیوٰة الدنیا وزینتها نوف الیهم اعمالهم فیها و هم فیها لا یبخسون.
اولٰئک الذین لیس لهم فی الأخرة الا النار (هود_١٥)

(*Sura-e-Hud, Ayat*-15) i.e., 'whoso desire the life of world and its glitter, We shall pay them (the price of) their deeds herein without diminution. These are the men who in the Hereafter will have nothing but the fire'. From this holy Verse it is evident that, the desire for this world is a matter that attracts the punishment of the fire (*Azaab-e-Dozaq*) as promised by *Allah Subhana-o-T'ala*. In this *Ayat* the word '*Man*' is general i.e., of both the believers and non-believers. In *Tanveer-ul-Hidaya* we have discussed these clauses in detail.

Clause 5: *Uzlat-az-Qalq* (Retreat):

It means avoiding the people who are involved in worldly pleasures. Thus, *Allah Subhana-o-T'ala* says,

و ذر الذین اتخذوا دینهم لعباً و لهواً _(الانعام_٧٠)

The *Mahdi*[AS] made the retreat as a compulsory deed, because the word '*Zar*' used in this Verse in imperative form compulsion and mandate.

Clause 6: *Tawakkal* (Dependence on *Allah Subhana-o-T'ala*):
Mahdi[AS] stated that, dependence on *Allah Subhana-o-T'ala* is compulsory (*Farz*), because a person who does not depend on *Allah Subhana-o-T'ala* and considers the resources and efforts as effective is polytheists (*Mushirk*). Thus, it is evident that to consider in this way is blasphemy. *Allah Subhana-o-T'ala* says فتوكل على الله ان الله يحب المتوكلين. The different status of *Tawakkal* and its different kinds are narrated in *Tanveer-ul-Hidaya.*

Clause 7: *Hijrath* (Migration):
The *Mahdi*[AS] had made migration compulsory. It means that, the land where due to opponents it is prohibited to perform the religious deeds, it becomes on believers compulsory (*Farz*) that, they should migrate from that land and go to a place where they can perform submission to *Allah Subhana-o-T'ala* peacefully. *Allah Subhana-o-T'ala* says,

قالوا الم تكن ارض الله واسة فتهاجروا فيها فاولئک ماواهم جهنم و سآءت مصيراً۔(النسا۔۹۷)

i.e., those people who do not migrate from the towns of the disbelievers in spite of their weakness in the religious to them the angels will say 'whether the land of all was not (wide) enough for you, it was mandatory on you to leave those places.' For such people there is hell and it is a very bad place. For this reason only *Mahdi*[AS] had made the act of *Hijrat* as a compulsory deed when ever such conditions are prevailing[1].

Clause 8: About the Faith (*Imaan*):
In respect of Faith there is a difference of opinion between *Hanafia* and *Shafia*. *Hanafia* say that, there would be no increase or decrease in the Faith (*Imaan*). Whereas the *Shafia* say that there would be increase or decrease in the Faith. But, in fact, in the matter relating to the essence of acceptance (*Nafs-e-Tasdeeq*) there would be no possibility of

---

[1] Hz. *Bandagi Meeran Syed Mahmood Sani-e-Mahdi*[RZ] has said that, one who has renounced the world but fails to migrate (perform *hijrath*) and to have the company of ascetics, then his renunciation of the world is as good as desire for the world. Thus, for him it is compulsory (*Farz*) that he should attain *Hijrat* and *Sohbat*. Otherwise he would not get any share (*behra*) of the Faith (*Hashia Insaf nama-99*).

increase or decrease. However, in the reality of Faith (*Haqiqat-e-Iman*) there is possibility of increase or decrease. The *Mahdi*[AS] had also stated in the same sense, which *Hz. Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat* reports in *Aqueeda-e-Sharifa* that,

در حصرایمان

فرمود انما المومنون الذين اذا ذكر الله وجلت قلوبهم واذا تليت عليهم

آياته زادتهم ايمانا وعلى ربهم يتوكلون. الذين يقيمون الصلوة ومما

رزقنهم ينفقون .اولئک هم المومنون حقا(الانفال۔۲)

(*Al-Anfaal-Ayat-2*) i.e., 'The true believers are those whose hearts are filled with awe and whose Faith grows stronger as they listen to His revelation. They are those who put their trust in their Lord, pray statefast and spend of that which we have given to them. Such are the true believers.' From this holy Verse it is evident that, the true believers are those who are bestowed with the above-mentioned qualities and only their Faith is perfect. From this *Ayat* it is not proved that, *Imaan* is a part of action also, because the qualities, which are mentioned in this *Ayat*, are all actions and it is evident that the qualities would not be the part of the attributed one (*Mosoof*).

Clause 9: Imaan is the acceptance by heart and utterance by the tongue: The scholars of the traditions (*Ashaab-e-Hadith*) have stated that, *Imaan* is the acceptance by heart and utterance of *Kalima-e-Shahadat* with tongue and actions with limbs. The scholars of *Ahle-Sunnat* say that, 'it is our Faith that the *Imaan* is the name of only acceptance with heart. There are several evidences on this. The first evidence is that, *Allah Subhana-o-T'ala* says 'اولئک کتب فی قلوبهم الایمان' (*Al-Mujadela-Ayat22*). The second evidence is that, 'اللهم ثبت قلبی علیٰ دینک'. The third evidence is that, *Usama*[RZ] had killed a person, then the Prophet[PBUH] said 'هلاّ شققت قلبه'. From this it is evident that the *Imaan* is acceptances with heart. The fourth evidence is that with *Imaan* the action is attached. Thus, *Allah Subhana-o-T'ala* says

الذين امنوا وعملوا الصالحات and it is necessary that, in between the first word connected by the conjunction and the second word there should be combination because, on the essence if a thing the attachment is permissible and the part would indicate the whole. The fifth is that, the *Imaan* would remain even after committing sin, because, *Allah Subhana-o-T'ala* says وان طائفتان من المومنين اقتتلوا (*Al-Hazraat*-9). With this holy Verse it is evident that, fighting among the believers is a grave sin. Moreover, those people are also believers whose Faith has been connected with tyranny, because *Allah Subhana-o-T'ala* says الذين آمنوا ولم يلبسوا ايمانهم بظلم (*Al Anaam*-82). From this holy Verse it is evident that, there are two types of believers. The first type is, the believers who have brought their *Imaan* near to tyranny, *Allah Subhana-o-T'ala* has mentioned this type in this holy Verse. The second type would automatically be evident. The sixth evidence is that, had the *Imaan* not being the acceptance by heart, then *Allah Subhana-o-T'ala* would not have said, بل طبع الله على قلوبهم and ختم الله علىٰ قلوبهم. From these holy Verses it is evident that, when *Allah Subhana-o-T'ala* had sealed their hearts, then how can they accept the Faith? From these arguments it is proved that, *Imaan* is not a combination or a mixture. But it is pure acceptance with heart and the acceptance with tongue is the condition for evidence of the *Imaan*. Some of the people of our community are having the view that, action is the part of *Imaan*. They bring evidence from some of the holy narrations of *Mahdi-e-Maood*[AS] (ورائے ترک دنیا ایمان نیست). The second is that, it is narrated in *Insaf Nama*, ,تصدیق بندہ عمل است بے عمل مردود.، The third is that,

ہر وقت کہ مومن گناہ کند ایمان وبیرون می شود وچون از گناہ توبہ کند ایمان باز در آید۔

These narrations (*Naqliyat*) are in *Hashia* of *Insaf Nama*. The fourth narration is مومن عمداً گناہ نہ کند وہر کہ عمداً گناہ کندا وکافر است۔ is in *Maktoob-e-Qazi Muntajib-Uddin*. The fifth narration

is- مصر گناه کبیره جاوید در دوزخ بماند . All these narrations are subject to discussion. Because, from the meanings of the first narration that, 'without renunciation of the world there is no Faith', it is evident that only *Tark-e-Duniya* is the *Imaan* and it is not evident that, the renunciation of the world is a part of *Imaan* and with pious deeds (*Amal-e-Saleh*) the accumulation of *Imaan* is possible. The discussion of the second narration is that, if there are deeds (*'Amal*), then there is approval and if there is no action, then there is no approval i.e., there is no acceptance (*Tasdeeq*). This narration also shows that, action is the essence of acceptance but not its part. On this basis it would be right to say that, bringing evidence with these two narrations that, action is the part of acceptance and Faith (*Tasdeeq & Imaan*) is totally wrong. We will have a detailed discussion on these two narrations subsequently. The sense of the third narration is that, there would be no combination of *Imaan* with a grave sin (*Gunah-e-Kabeera*) and that with pious deeds the combination of *Imaan* is possible. If the pious deeds were joined with *Imaan*, then the pious deeds (*'Amal-e-Saleh*) would not be the essence of Faith (*Imaan*). Otherwise it would mean that, there is combination of impossible, rather the nature would be the activator but not the part of *Imaan*. Such a combination would mean that, the *Imaan* and the possibility of action would be found in the heart (*Qalb*). This would not prove that, the *Imaan* is a combination and the action is a part thereof. The sense of fourth narration is that, one who commits a sin willfully would be a disbeliever and the one who commits a sin unintentionally is not a disbeliever. This would mean that, along with *Imaan* there is possibility of combination of pious deeds and the ugly deeds but it would not prove that, the action is a part of *Imaan*

وآخرون اعترفوا بذنوبهم خلطوا عملا صالحا وآخر سيئا

(*Al-Tauba-Ayat-25*) is evident of this. Thus, simple combination with *Imaan* would not be a condition for the pious deeds to be part (of *Iman*). But, the combination of these two, at the seat of heart would be proved. If it were not so, then it would be proved that the sins are also a part of *Imaan*. Because, in the heart of a *Momin-e-Fasiq* the *Imaan*

is mixed with sin (*Fisq*), whereas, the sin being a part of *Imaan* amounts to rejection of evident. About the fifth narration also the same argument would be applied. The result is that, from the above narrations (*Naqliyat*) it is not proved that, action is a part of *Imaan*. The people who have concluded that, from these narrations that, action is a part of *Imaan* have committed a grave mistake and have gone against the above stated holy verses. Thus, through any holy Verse (*Ayat*), tradition (*Hadith*) or narration (*Naql*) of *Mahdi-e-Maood*[AS] it is not evident that, deeds are the part of Faith (*Imaan*).

Clause 10: Imaan is the Essence of Tark-e-Duniya: Through some of the narrations (*Naqliyat*) it appears that, *Imaan* (Faith) is the essence of *Tark-e-Duniya* (renunciation of world), thus the narration (ورائے ترک دنیا ایمان نیست). Moreover, *Mahdi*[AS] has stated that, قبولیت بنده عمل است وبے عمل قبولیت مردودیہ روا, These narrations are available in *Insaf Nama* and etc.
From the first narration, it appears that, the rejection of *Tark-e-Duniya* would result in the rejection of *Imaan*. The second narration shows that, if there is no action, then the acceptance which means, *Imaan* and *Tasdeeq* would be void. In our view, these two narrations attract argument.

The first narration is subject to argument for the reason that, presume a *Mussaddiq* (one who accepted *Mahdi*[AS]) of *Mahdi*[AS] had fulfilled all the compulsory deeds (*Faraiz*), but had failed to perform *Tark-e-Duniya*., then he would not be a *Momin*, because when there is no *Tark-e-Duniya* there is no Faith (*Imaan*). However, this issue is totally against the claim of *Mahdi*[AS]. Because, the claim of *Mahdi*[AS] is that, 'one who accepts me is a *Momin*.' With this it is evident that, a person would become *Momin* with sheer *Tasdeeq* (acceptance). The reason for this is that, he had not classified this claim with any condition or binding. Thus, with simple acceptance he would become a *Momin*, though he may be a non-performer of deeds. Moreover, if somebody had performed *Tark-e-Duniya* but had not said, آمنت بالمهدی الموعود

'I accept *Mahdi*[AS]', then he would become a *Momin*, because in such a condition *Tark-e-Duniya* would be the essence of *Imaan*. To say آمنت بالمهدی الموعود is not essential. On this condition everyone who has renounced the world would necessarily become a *Momin*, irrespective of the fact that, whether he had accepted *Mahdi*[AS] or not! The second narration (i.e., the acceptance of this servant is the deed, acceptance without deeds is denounced) is also a subject for argument. In the sentence '*Be 'Amal Mardood Ast*' the word "*Amal*' (action) is absolute and needs its explanation because absolute action would not necessarily result in recompense (*Swab*), though '*Amal-e-Saleh* (pious deed) would result in recompense. Further, it is also an argument that, in the said narration the word '*Amal* is solitary (*Muffarid*) which would mean two possibilities. There is no possibility of its being dual (*Tasniya*) because there is no indication of its being dual. It may be noted that, if '*Amal* means all the deeds, then it is false. Since, with a singular word as a lien all the deeds can be considered acceptable especially when there is such an indication in the sentence. For instance, *Kalima*, singular and plural combination etc is not included in the action ('*Amal*), then considering the deeds would be false. Thus, the view that, action ('*Amal*) covers all the pious deeds is false. Supposedly, if it is considered that, '*Amal* (action) is the root for all the pious deeds, then their accomplishment is not acceptable, because it is beyond the possibility of a human being. Even it is not possible to accept such occurrence by the Prophets[PBUT], because with the evidence of commonsense and the evidence of reports it is proved that, only the good deeds would occur through them and it is not proved that, all the shades of *Khair* (goodness) would occur through them. Of course, it is proved that they would not commit any sins. Thus, the second possibility is also false.

The issue of first possibility also deserves discussion, since action ('*Amal*) used in the said narration is an indeterminate one. Thus, it would depend upon the undetermined affect. In such a condition with any one deed the issue of acceptance i.e., *Tasdeeq* would be proved,

irrespective of the fact that it is renunciation of the world or any other deed. In this condition two aspects would become necessary. The first is that, the *Tasdeeq* (acceptance) would mean the action, which is false, because *Tasdeeq* is known with the indisputable knowledge. The second aspect is that, this narration would clash with (ورائے ترک دنیا ایمان نیست), because with this narration it is evident that, *Imaan* is purely renunciation of the world and with the narration under discussion it appears that, *Tasdeeq* (acceptance) is the essence of action. The action may be renunciation of the world or any other deed. Since, these two narrations are opposing each other and there is no possibility of reconsideration, then according to the fundamentals of knowledge, both of them would be rejected and there would be no following of any of them. In case *'Amal-e-Saleh* (pious deed) is treated as renunciation of the world, then it will attract the same arguments, which we had, about the narration relating to *Tark-e-Duniya*. Thus, both these narration (*Naqliyat*) are subject to argument. With us the truth is that, in this issue it is to be said that, one who had accepted *Mahdi*[AS] with heart and accepted his claim of being the *Mahdi* would become believer and the one who along with acceptance (*Tasdeeq*) had done deeds according to the holy Verse referred earlier would be a true believer (*Momin Haqiqi*) and would be a reflection of the said holy verse. Thus, along with the acceptance (*Tasdeeq*) of the claim of *Mahdi* a man would become *Momin* and with acceptance and deeds (*Amal*) he would become a perfect believer (*Momin*). The first type of believers, are also known as the believers without practice (*Quasir-ul-Amal*) because after the acceptance of *Mahdi*[AS] acting on the notified compulsory deeds of *Vilayat* (*Faraiz-e-Vilayat*) would become *Farz* (compulsory). These two narrations are evidence of incentive for action on compulsory deeds.

From our statement it is proved that, action (*'Amal*) is not a part of *Iman*. The people who have opined that, with reference to the excess or decrease in action the *Imaan* would also increase or decrease, lacks evidence.

Clause 11: Difference of Opinion about the Grave Sinner: The scholars of the *Ummah* of the Prophet[PBUH] are having difference of opinion that, as to whether the grave sinner (*Momin-e-Fasiq*) would go into hell or not? Some have the opinion that the grave sinner *Momin* would go into the hell and some other are of the view that he would not go into hell. The people who are having the view that, he would go into the hell are also divided into two. One group says that the *Momin-e-Fasiq* would be in the hell forever and the other group is of the view that, he would go into the hell and on intercession of the *Prophet*[PBUH] he would be removed from the hell and sent into the heaven. Majority of the Sunni scholars holds this view. Thus, this issue is under discussion. According to the command of *Mahdi*[AS] it is evident that, one who is thrown into the hell would forever remain there. Thus, the meanings of the narration reported by *Bandagi Miyan Syed Khundmir*[RZ] (وجاودانی در دوزخ) are the same. With this it is evident that, the hell is the abode (permanent) for the disbelievers. Moreover, the holy Verse اعدت للكافرين is also an evidence for this. Further, the holy Verse لا يصلاها الا الا شقى الذى كذب وتولى (*Al-Lail-15*) is also a proof that, only wretched one's who had rejected *Allah Subhana-o-T'ala* and had turned their face from Him would enter into the hell. It is evident that, the order, which is stated in negative manner and along with exceptions, results in restrictions (the meanings will be confined to restricted areas). This holy Verse *Allah Subhana-o-T'ala* has expressed with restriction that, in the hell no one would enter but the person who has rejected *Allah Subhana-o-T'ala* and had turned away his face from Him only would enter the hell. Since, the believer with grave sins is not known with these two qualities. Hence, he would not go into hell. Our belief is that, the grave sinner *Momin* (*Momin-e-Fasiq*) would not enter the hell and would be punished in his grave only. After due punishment and reprimanding, with bless of *Allah Subhana-o-T'ala* and the intercession of the Prophet[PBUH], he would enter the heaven. If it is objected that, whatever has been mentioned in the holy *Quran* about

the punishments to the grave sinner (*Momin-e-Fasiq*) are all only threats and actually would not occur to him. This is the belief of *Marjia*. The answer to this is that, the *Marjia* are having the view that the *Fasiq* would neither be punished nor he would go into the hell. However, our Faith is not like this. Our Faith is that, the grave sinner believer because of his sins would be punished in the grave afterwards with the blessings of *Allah Subhana-o-T'ala* or intercession of the Prophet[PBUH] he would enter into the heaven. Thus, the punishment to *Momin-e-Fasiq* is established but it is not established that, he would go into the hell.

If it is objected that, certain *Ahadith*s are evident that, the *Momin-e-Fasiq* would enter into the hell and, then with the intercession of the Prophet[PBUH] he would be taken out and would enter into heaven. The answer to it is that, the people who would enter into the hell are the doomed one. Thus, *Allah Subhana-o-T'ala* says من تدخل النار فقد اخزيته (*Aal-Imran*-192). Thus, those who are doomed ones their salvation (*Najaat*) is not possible. It means that, they are doomed forever. But, since *Momin* is a person of peace and in its general sense, the *Momin-e-Fasiq* is also included. Hence, his dooming is not possible. Moreover, the *Ayat La-yas Laha....* also proves that the hell is the place specific for the wretched people who rejected *Allah Subhana-o-T'ala* and had turned their faces away from Him. It is evident that, the *Fasiq-Momin* is not having these two qualities. Therefore, he would not enter into the hell. This issue we have discussed in *Sharh-e-Fiqa-e-Akbar*. In this small booklet we would depend on whatever we have said.

Clause 12: **Types of Momin:** Previously we have discussed about *Imaan* and *Momin* with reference to the meanings which are popularly known. Now we will discuss about the types of the believers with reference to the terminology.

It may be noted that, the meaning of Faith (*Iman*) are acceptance (*Tasdeeq*) whole-heartedly. There are stages of such acceptance. The

first stage is that, the believer has to have in his heart the firm belief that the thing, which he has accepted, is in existence, for instance, before the acceptance of the Prophet-hood, the belief of the unity of *Allah Subhana-o-T'ala* within heart. The second stage is to see that the thing on which he has the firm belief, according to this firm belief; for instance the Prophet[PBUH] after the Prophet-hood according to his perfect Faith during the *Me'raj* has seen *Allah Subhana-o-T'ala* one and alone. The third stage is to become extinct through total absorption in the thing in which had the firm belief. For instance the divinely condition of the Prophet[PBUH] which is known as union (with *Allah Subhana-o-T'ala*), وما رميت اذرميت ولا كن الله رمى (Al-Anfaal-8/17) as mentioned by Allah Himself in the Holy *Quran*, i.e., O! *Mohammed* it was not you who threw at them sand but *Allah Subhana-o-T'ala* threw it at them. With this holy Verse it is evident that during the battle of *Badar*, when the Prophet[PBUH] had thrown sand, at that time he had the stage of Unity with *Allah Subhana-o-T'ala*. Hence, *Allah Subhana-o-T'ala* had related His action towards Himself and had negated the occurrence of this action by the Prophet[PBUH]. From this statement it is evident that in all the believers, one who attains the third stage is the most elevated one. However, at this highest stage, except the Prophet[PBUH] no other Prophet or the closest of the Angels had reached. Though it is narrated through *Isa*[AS] that he used to bring the dead to life by using the sentence قم باذن الله or something equivalent to it, yet it is only the statement of *Isa*[AS]. In the Holy *Quran* or in Bible there is no Verse available, which would indicate that *Allah Subhana-o-T'ala* had bestowed *Isa*[AS] with the status of absorption in and unity with Him. Thus, this status is unique with the Prophet[PBUH]. But, this specialty of the Prophet[PBUH] is related to the attributes of *Vilayat-e-Mohammedia* the Concluder of which is *Mahdi*[AS]. Thus, as the Prophet[PBUH] is bestowed with this status similarly, *Mahdi*[AS] is bestowed with this status. With us, this matter is accepted one. Among the Caliphs of *Mahdi*[AS], *Sani-e-Mahdi*[RZ] and *Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat*[RZ] due

to the perfection of following *Mahdi*[AS] were also bestowed with this status. Since, this issue is related to mysticism (*Marifat*) and is altogether different from the topic of this book; hence the clarification of this issue in this booklet is not desirable.

Now we will divert our attention towards the first issue that, in our terminology after the Concluders[AS], (i.e., Prophet[PBUH] and Mahdi[AS]) the true believer is one who had been bestowed with the vision of *Allah Subhana-o-T'ala* irrespective of the fact that this vision of *Allah Subhana-o-T'ala* was with his physical eyes or the eyes of his heart or in the dream. If one does not have the vision in any of the given manner, then he is not the true *Momin* (*Momin-e-Haqiqi*). Thus, *Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat*[RZ] in *Aqueeda-e-Sharifa* had stated,

ونیز حکم کرده است تاآنکه بچشم سر یا بچشم دل یادر خواب خدارانه بیند مومن نباشد.

Further the *Momin-e-Hukmi* (*Momin* with Mandate) is one who had avoided the untrue (false) (*Ghair-e-Haq*) and had devoted full attention towards *Allah Subhana-o-T'ala* and is always engaged in *Allah Subhana-o-T'ala* and avoids people and takes retreat and tries to come out from the self (*Khudi*). Thus, *Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat*[RZ] in *Aqueeda-e-Sharifa* had stated that,

گر طالب صادق که روے دل خودرا از غیرحق گردانیدۂ است و رونے دل خود رابسونے مولیٰ آورده است و ہمواره مشغول بحق است و از دنیا و خلق عزلت گرفته است و ہمت از خود بیرون آمدن می کند ایں چنیں کس راہم حکم بایمان کرده است .

Further the *Momin-e-Urfi* (i.e., popularly known believer) is one, who had accepted *Mahdi*[AS] as the Promised One i.e., he has the firm belief in the heart and also accepts the same with his tongue but, fails to comply with all the orders or some of the orders which *Mahdi*[AS] had made compulsory (*Farz*). In these days the person who is in the first category i.e., the true believer is a like a philosopher's stone (rare or impossible object) and the person who has the status of *Momin* with

mandate (*Momin-e-Hukmi*) is also very rare. Of course, the third category i.e., *Momin-e-Urfi* (Known believer) is very much available.

Clause 13: **Momin-e-Hukmi:** Among the attributes of *Momin-e-Hukmi*, which have been described in the earlier clause, it is also mentioned that, the first attribute of the seeker of the truth is that he turns his heart from other than *Allah Subhana-o-T'ala* (truth). It means that whatever occurrences and creations he sees he should know that their occurrence and existence is from *Allah Subhana-o-T'ala* and their existence and their actions are not attributed to them and are not of their own. In every thing and every action he should see the manifestation of *Allah Subhana-o-T'ala*. If he does not think this way and does not see in this manner, then we would consider his Faith to be mixed with polytheism. For this reason only, *Mahdi*[AS] has insisted to abstain from anything other than *Allah Subhana-o-T'ala*. Therefore, *Bandagi Miyan Hz. Khundmir Siddiq-e-Vilayat*[RZ] in *Aqueeda-e-Sharifa* has indicated this in his statement,

عن ما سوى الله يا ايها الذين آمنوا اتقوا الله ولتنظر نفس ماقدمت لغد

Its sense is that 'O believers! Have Fear of *Allah Subhana-o-T'ala*' i.e., 'do not allow, in any way, to combine with the oneness of *Allah Subhana-o-T'ala*'. Moreover, every individual should look into his own-deeds (*Amaal-e-Nafsani*) in order to know how his self (*Nafs*) has presented his deeds for the Day of Judgment. It means that, whether it is a glimpse of the unity of *Allah Subhana-o-T'ala* or a face of polytheism. Unless, the thinking of the person do not become like this, he would not be considered as a *Momin-e-Hukmi* but is not debarred from being (*Momin-e-Urfi*).

Chapter-IV

(The Companions of *Mahdi*AS)

Clause 1: Defining Companions: The Companions of *Mahdi*AS are these people who have accepted the *Mahdiat* and with renunciation of the world have sworn allegiance to *Mahdi*AS and have lived in his company. Those who have accepted him without renunciation of the world or without having his company, in our view. They are not the Companions of *Mahdi*AS.

Clause 2: The Caliphs of *Mahdi*AS:
The *Mahdi*AS has five Caliphs:

1. *Syedna Syed Mahmood Sani-e-Mahdi*RZ
2. *Syedna Syed Khundmir*RZ
3. *Bandagi Miyan Shah-e-Naimat*RZ
4. *Bandagi Miyan Shah-e-Nizam*RZ
5. *Bandagi Miyan Shah-e-Dilawar*RZ

Out of these five Caliphs two are superior i.e., *Syedna Syed Mahmood Sani-e-Mahdi*RZ and *Syedna Syed Khundmir*RZ. Several narrations of *Mahdi*AS prove that *Syedaen*RZ are equal in status and because of these narrations only *Bandagi Malik Alahadat*RH has said that by the order of *Mahdi*AS, *Syedaen*RZ are equal. All these narrations are popular with us. We should not believe that, there is any inequality among the two. We have given detailed explanation of this topic in our booklet *Jila-ul-Ayneen Fi Tasviat-us-Syedaen*'.

Clause 3: The 12 blessed Companions: The Companions, about whom *Mahdi*AS has foretold that they will certainly enter Heaven, are twelve in number:

i. *Syedna Syed Mahmood Sani-e-Mahdi*RZ
ii. *Syedna Syed Khundmir*RZ
iii. *Bandagi Miyan Shah-e-Naimat*RZ
iv. *Bandagi Miyan Shah-e-Nizam*RZ
v. *Bandagi Miyan Shah-e-Dilawar*RZ

vi. *Miyan Malik Burhanuddin*[RZ]
vii. *Miyan Malik Gauhar*[RZ]
viii. *Miyan Shah Abdul Majeed*[RZ]
ix. *Ameen Mohammed*[RZ]
x. *Malik Maroof*[RZ]
xi. *Miyan Yousuf*[RZ]
xii. *Malikji*[RZ]

Clause 4: Companions of *Mahdi*[AS] are similar to the Companions of the Prophet[PBUH]: There is no conclusive evidence of about their being free from errors (*Masoom Anil Khata*). In this situation it is not proper to follow a Companion when he is not a *Mujtehid* (A religious director). Therefore *Mahdi*[AS] has said,

سید محمود و سید خوندمیر ضعفے نکنند اما دین برکتاب الله و سنت
رسول الله صلی الله علیه و سلم و بربنده ہست۔

It means that, even though there is no possibility of any weakness (*Zaief*) to be committed by *Syedaen*[RZ] yet, the *Deen* rests on *Khuda*, the *Sunnah* of the Prophet[PBUH] and on this servant of *Allah Subhana-o-T'ala* (i.e., *Mahdi*[AS]). The meaning of this is that to establish the laws and fundamentals of Faith is his (*Mahdi*[AS's]) responsibility and not that of the *Syedaen*[RZ]. The reason for this verdict is that, the *Mahdi*[AS] being the Caliph of *Allah Subhana-o-T'ala* and the Concluder of the Faith of the Prophet[PBUH] and he being always taught by *Allah Subhana-o-T'ala* directly and has been deputed by Him to issue such orders, hence obedience to him (*Mahdi*[AS]) is compulsory (*Farz*).

Thus, for the fundamentals and branches (*Usool-o-Fruu*) of Faith his (*Mahdi*[AS's]) statement would be final and the statement of *Syedaen* in such matters would not be so. In such a situation how the statement of other Companions and the followers of the Companions can become final. With this it is clear that, with us the final evidences are several. The first is the evidence of Wisdom, the second is the Holy Book, the third is the continuous traditions (*Hadith-e-MutTawatur*), fourth is the

Consensus (*Ijma'*) of the companions, fifth is the continuous narrations (*Naql-e-MutTawatur*) of *Mahdi*[AS], sixth is final analogical reasoning of the learned. Apart from that, all other evidences are presumptive which are not useful for the Faith.

Conclusion

Equality of the Concluders:

It may be noted that, there is no clear narration reported through *Mahdi*[AS] about 'the equality of the Concluders. However, *Bandagi Miyan Syed Khasim Mujthed-e-Qoum* has stated that,

کہ دراصل جملہ مہدویاں برانندکہ خاتم النبوت و خاتم الولایت یکذات و برابر اند.

From this statement it is evident that, on the equality of the concluders there is a consensus of all the *Mahdavia* community. Since it is an order by consensus the evidence on the equality of the concluders can be brought from this statement. Now, the issue whether the equality is *Shari'a* or factual is a created one. Its traces are not found in the first three generations. Of course, the belief of absolute equality is since the early times, yet binding these clear orders with anything on our own view is not desirable. But, as per the statement of the *Mujtehid-e-Giroh*[RH] when it is the belief of all the *Mahdavis*, then the equality is proved and it is right to say that, the equality is through the evidence of *Shari'a*. Our opinion is that, we have to keep the belief according to the Faith of the earlier companions and should not do any interpretation in it. There is peace in this Faith only (Allah knows better). والله اعلم وعلمه اتم.

INDEX

The author of the book Hz. Allama Shamsi[RH] has refered to several scholars in this book which are not known commonly. The introduction of some of them is made by Mr. Shaik Chand Sajid, which is appended as an Index for the benefit of the readers.

--Translator

Abu Daud

Abu Dawud Sulayman Ibn al-Ash'ath Ibn Ishaq Ibn Bashir al-Sijstani, was a learned *Hafiz* in the Traditions and the relevant Sciences. Traveled to various countries such as Iraq, Khurasan, Syria, Egypt and Mesopotamia to learn and collect the Traditions. He compiled a book of Traditions named *Kitab al-Sunan* which was admired and approved by *Imam Ahmed Ibn Hanbal*. Other works attributed to him are: *Marasil, Ar-rad al-Qadria, An-Nasikh wal Mansukh, Ma Tafarrada bihi Ahlal Amsar, Fazail ul Ansar, Musnad Malik bin Anas, al-Masa'il, Ma'rifat ul Auqat* and *Kitab Bad'al wahi*.
Imam Abu Dawad was born in 202 AH / 817 AD and he expired on Friday, the 15th Shawwal 275 AH/ 22nd February 889AD. His book *Sunan Abi Daud* is one of the six authentic books of Traditions.

Abu Hanifah[RH]

Numan bin Thabit, born at *Kufah* 80 AH/ 699 AD and died at Baghdad 150 AH/ 767 AD. A great oracle of *Sunni* Jurisprudence and founder of the *Hanafi* sect. He compiled *Musnad Abi Hanifah* and *Al- Fiqh al, Akbar*.

Abul Hasan al- Ash'ari

Abul Hasan Ali al-Ash'ari drew his descent from *Ibn Abi Moosa*, a companion of the Prophet[PBUH]. A dogmatic Theologian and defender of the Sunni doctrines and founder of the sect called *Ash'arites*, born at *Basra* 270 AH/ 883 AD and died at Baghdad between 330-340 AD. *Al- Ashari* was at first a *Mu'tazilite* but later on made a public renunciation of this belief. His works are the *Luma'*, the *Mujaz, Izah al-Burhan*, the *Tabiyin*, the *Kitab al-Sharh* wa'l- *Tafsil* etc. Fifty five books are attributed to *al- Ash'ari*.

Abu'l-Husain al-Basri

*Abul Husain Muhammad Ibn Ali al-*Tayyib *al-Basri* native of *Basra*, a Theologian of the *Mu'tazilite* school and one of their most distinguished Doctors. He was ranked as the first *Imam* of that age. A number of works were composed by him on the fundamentals of Jurisprudence, such as *Mu'tamid*, the *Tasaffuh al- Adillah, Ghurar al- Adillah* etc. He died at Baghdad on 5th Rabi *al- Thani* 436 Ah/ October 1044 AD.

Abul Qasim al- Tabarani

Abul Qasim Sulayman Ibn Ahmed al-Tabarani was the chief *Hafiz* of his time; and also a great Traditionist. He spent thirty years in visting Iraq, Hijaz, Yemen, Egypt and the cities of Mesopotamia to collect Traditions. He compiled large, small and medium editions of *Mu'jam*. He was born at *Tabaristan* (Syria) in 260 AH and settled at *Isbahan* till his death on 28th *Zul Qadah* 360 AH/23rd September 971 AD at the age of one hundred years.

Abu Yusuf[RH]

Abu Yusuf Yaqub Ibn Ibrahim; born at *Kufah* 80AH /699AD and died at Baghdad 182 AH/ 798 AD, a celebrated disciple of *Imam Abu Hanifah*. At the beginning he also learned from Muhammad ibn Abi Layla; compiled Ikhtilaf ibn Abi Layla wa Abi Hanifah, Kitabul Aasar, Kitabul-Khirajeh.

Abu Nu'aym al- Isbahani

Hafiz Abu Nu'aym Ahmed Ibn Abdullah Ibn Ahmed Ibn Ishaq Ibn Moosa Ibn Mihran al- Isbahani one of the Principal Traditionist, was a *Hafiz* of highest authority, author of *Hilyat al-Awalya, Musnad Dalail-ul-Nabuvat*, History of *Isbhan*. Born in 336 AH/ 948AD and died at *Ispahan* in the month of Safar 430 AH/ 1038 AD.

Ahmed Ibn Hanbal[RH]

Imam Abu Abdullah Ahmed bin Hanbal, the founder of the fourth orthodox sect of the Sunnis, born at Baghdad 164 AH/ 780 AD and died 241 AH/ 855AD. He was a great Traditionist, Doctor of Jurisprudence and Theologian; compiled *Al- Musnad* containing thirty thousand Traditions.

Anas Ibn Malik[RZ]

Abu Hamza Anas Ibn Malik, the last of the companions of the Prophet *Mohammed*[PBUH] who was in service of the Prophet till his last breath; a great Traditionist and Jurisconsult. Most of the Traditions are related by him. Participated in the battles, Died at *Basra* in 93 AH/ 711 AD at the age of 103.

Imam Baihaqi

Abu Bakr Ahmed al- Hussain Ibn Ali Ibn Abdullah Ibn Moosa al- Baihaqi, Doctor of *Shafa'ie* sect; a great *Hafiz* and Traditionist. He learned Jurisprudence and Science of Traditions. Born at *Khosrujerd* in 384 AH/ 994 AD and died at *Naysapur* in 458 AH/ 1066 AD. His works includes *Sunan-ul-Kubra*, As-*Sunan ul Sugra*, *Al-Mabsoot*, *Al-Asma* was-*Sifat* and *Ma'rifat-us-Sunan* wal *Asrar*.

Imam Bukhari

Abu Abdullah Muhammed bin Ismail Bukhari, born at *Bukhara* in 194 AH/ 810 AD and died near Samarqand in 256 AH/ 870 AD. Memorized Holy Qu'ran and started learning the Traditions at the age of nine. Traveled to *Makkah* for Hajj and stayed there and learned the Science of Traditions and Jurisprudence. After screening six lakh Traditions, he selected nine thousand and compiled a book, *'al-Jame'* as-*Sahih'*, one of the six authentic collections of the Traditions.

Imam Ghazali

Abu Hamid Muhammad al-Ghazali, a well known Sunni Theologian, Surnamed as *Hujjatul Islam* (the proof of Islam). Born at *Toos* 450 AH/ 1058 AD and died 505 AH/ 1111AD. Studied Jurisprudence, theology and philosophy then inclined towards mysticism. He had complied several books of which some of them are *Ihyau'l uloomid Deen, Tehafatu'l Falasifa, Maqasidu'l Falasifa, Al-Baseet, Al-Waseet, Al-Wajeed* etc.

Ibn Arabi

Abu Bakr Muhammed ibn Ali ibn Muhammad Muhiuddin Hatimi at-Tai; surnamed as *Ash-Shaikh-ul-Akbar*, born in Spain in 560 AH/ 1165AH and died at Damascus in 638 AH/ 1240 AD. Visited several countries and learned the Science of Traditions, Mysticism, a great poet, writer. Compiled more than 150 books, most famous of them are *Al-Futuhatu'l- Makkiah, Fusoos-ul-Hikam, Tarjuman-ul Ashwaq* etc. A commentary of *Quran* is also attributed to him.

Ibn 'Asakir

The Hafiz Abul Qasim Ibn Abi Muhammed al- Hasan, generally known by the appellation of *Ibn Asakir*, native of Damascus and chief Traditionist of Syria, eminent *Shafai'e* Jurisconsult, a pious and conscientious *Hafiz*. Born in 499 AH/ 1105 AD and died at Damascus in 571 AH /1176 AD

Ibn Majah

Abu Abdullah Muhammad ibn Yazid Ibn Majah al-Qazwini; a celebrated *Hafiz*; a high authority in the Traditions and relevant Sciences. He traveled to various countries to learn and collect the Traditions, compiled *Kitab-us-Sunan*, a commentary of Quran and a very fine historical work. His *Sunan* is one of the six authentic collections of the Traditions. Born in 209 AH/ 824 AD and died in 273 AH/ 887 AD.

Ibn Mas'ud

Abu Abdur Rahman Abdullah Ibn Mas'ud-an eminent companions of the Prophet[PBUH], sixth Muslim to embrace *Islam*, one of the illustrious 'ten' to

whom entry in Paradise was assured. First person after the Prophet[PBUH] to recite the Quran loudly; killed *Abu Jahl* in the battle of *Badr*. A great *Hafiz* and commentator of Quran. Died at *Madina* in 32 AH/ 652 AD at the age of sixty.

Ibn Seena-Avicenne

Abu Ali al Husain Ibn Abdullah Ibn Seena, a celebrated Physician, generally known as *Shaik-ur-Rayees* native of *Balkh*. Learned Quran, theology, arithmetic, Algebra, art of logic etc. Studied natural philosophy. divinity and other Sciences and felt an inclination to learn medicine. At the age of sixteen he became an emenint Physician and discovered new modes of treatment. Being a pious man he would always seek help of God in case of difficulty. He compiled *al-Shifa*, the *Isharat al-Qanoon fit-tib*, *al- hikmatul Mashriqua* etc. His works are nearly one hundred. Born in 370AH/ 980AD and died at *Hamadan* in 428AH/ 1037 AD.

Hakim al-Zabbi

Abu Abdullah Muhammad Ibn Abdullah Ibn Muhammad Ibn Hamduyah Ibn Nu'aym Ibn al-Hakim al-Zabbi, surnamed *al-Hakim al-Naysapuri* most eminent Traditionist of his time and studied Jurisprudence from *al-Suluki*, the *Shafaie* Doctor. List of his masters consists of two thousand names. He composed a large number of books on the Sciences of Traditions, such as the two *Sahihs* (*al-Sahihan*), the *ilal*, the *Amali*, the *Fawaid al-Shuyukh*, the *Amali'l-Ashiyat*, the *Tarajim al-Shyukh*, the *Ma'rifat al-Hadith*, the *Tarikh Ulama Naysapur*, the *Mustadrak 'ala'l-Sahihayn* etc. He was born at *Naysapur* in 321 AH/ 933 AD and died in 405 AH/ 1014 AD

Ibn 'Umar[RZ]

Abu Abdur Rahman Abdullah Ibn 'Umar Ibn al-Khattab the second Caliph, embraced Islam along with his father at the age of eight. He was a man of piety and learning, and a leading Traditionist for sixty years. *Al-Bukhari* considered the Traditions related by *Ibn 'Umar* as most authentic. He died at *Makkah* in 73 AH/ 692 AD at the age of Eighty four.

Jarullah az-Zamakhshari

*Abul Qasim Mahmood ibn Umar ibn Muhammad ibn Umar al-Khuwarzimi al-*Zamakhshari, a great master (Imam) in the Sciences of Quranic Interpretation, Traditions, Grammar, Philology and Rhetoric was born at Zamakhshar on 27th Rajab 467 AH/ 18 march 1075AD and expired on 9th Zulhajja 538 AH/ 13 June 1144 AD at Jurjaniya Khuwarzam. Because of his stay at Makkah, he acquired the title of *Jarullah* (neighbour of God). *Hanafite*, *Mutazilitc*, compilled several books on various branches of knowledge, and the

most admirable work is *Kashshaf*, the first of its kind on the interpretation of the Quran.

Jahiz

Abu 'uthman 'Amr ibn Bahr ibn Mahboob al-Kinani al-Laythi, generally known by the surname *al-Jahiz*, a native of Basra, was a man celebrated for his learning and author of numerous works on every branch of Science. He composed a Discourse on the Fundamentals of Religion. An offset of the Mu'tazilite sect was called al-Jahiziyyah after him. His finest works are Kitab al-Haywan and Kitab al-Bayan wal-Tabyin. Al-Jahiz died at Basra in Muharram 255 AH/ Dec 868 AD at the age of Ninety.

Kabi

Abu'l Qasim Abdullah ibn Ahmed ibn Mahmood al-Kabi al-Balkhi, an eminent Theologian and scholar of Mutazilites, was the founder of a sub-sect Ka'bites, having some peculiar doctrines. Died in Sha'ban 317 AH/ Sept. 929 AD. He is the Author of *al- Miqalat, At-Tafseer* (12 volumes).

Abu Bakr bin Abi Khuzayma[RH]

Abu Bakr Muhammad bin Ishaq bin Kihuzaymi Naysapuri, born in 223 AH and died in 311 AH was an emenint Traditionist. His books Sahih is considered authentic after the six books of Traditions.

Dawwani

Jalaluddin Muhammad ibn As'ad ad-Dawwani, also known as *Muhaqqique Dawwani* born at Dawwan (Iran) in 830 AH/ 1427 AD. Mastered Jurisprudence, logic, philosophy and mysticism. Composed a number of books, such as *Sharah al-Aqaid al Izdiah, Sharh Tahzib-ul-Mantiq, Hashiya Tahrir ul-Fawaid il Mantiqia, Risala fi Tahqiq-il-Mabda wal Ma'ad, Akhlaq-e-Jalali* etc. He died in 907 AH/ 1502 AD.

Ibn Qayyim al-Jawzi

Shamsuddin Abu Abdullah Muhammad ibn Abi Bakr ibn Ayyub ibn Sa'ad ibn Hazir ibn Qayyim of Damascus. Born in 691 AH/ 1292 AD. Follower of Imam Ahmed bin Hanbal, studied under Imam Ibn Taimiya and other scholars. Mastered Jurisprudence, Tafseer, Traditions, literature, theology, Mysticism, composed a number of treatises such as *Zad ul Me'd, Zad ul Musafireen, Tahzib Sunan Abi Da'ud, Amthal-ul-Qur'an* etc. Died in Rajab 751 AH/ Sept 1350 AD at Damascus.

Jalaluddin Suyuti

Hafiz Jalaluddin bin Abdur Rahman bin Abi Bakr Suyuti, Shafaie, born in the city of Asyut (Egypt) in 849 AH. Memorized the Holy Quran at a very young age; mastered all Islamic Sciences particularly he was expert in the

Science of Traditions. He is the author of more than five hundred books, most famous are *Tafseer ad-Durrul Manthur, al Itqan, Tarikh 'ul Khulafa* etc. died in 911 AH/ 1505 AD.

Imam Nawawi

Abu Zakariya Muhiuddin Yahya bin Sharf, native of Damascus was born in 631 AH/ 1233 AD. Hafiz, Traditionist and also mastered other Sciences of Islam. He was also a very pious man. He composed several works, such as, *Riyazus, Saliheen, Al-Azkar, Sharah Sahih Muslim, al- Arba'un an-Nuwawia* etc. died in 676 AH/ 12 77AD.

Mulla Abdul Hakim Siyalkoti

He was the son of Maulana Shamsuddin, native of Siyalkote. He studied under Mullal Kamaluddin Kashmiri. Shaik Ahmed Sirhindi called him Aftab-e-Punjab. He lived in the period of Mughal emperors *Shah Jahan and Akbar. Dara Shikoh* quotes differences of opinion between *Miyan Meer Lahori, Mulla Abdul Kakim Siyalkoti*. He composed several books, such as, *Hashiya Sharh Aqaid Jalali, Hashiya Sharh Shamsia, Takmila Hashiya Abdul Ghafoor, Hashiya Khiyali* etc. he died in 1067 AH/ 1656 AD at siyalkote.

Najmuddin Nasafi

Abu Hafs Najmuddin Umer an-Nasafi. He was a Hanafite Jurist and theologist was born in Nasaf and died in Samarqand in 537 AH/ 1142 AD. Composed al-Aqa'id an-Nasafiah and *Tarikh Bukhari*.

Farqornos

His correct name is Porphurios philospher- follower of Plato. Born in 233AD and died in 304 AD. Composed *Al-tasu'at* and *Eisaghoji*.

Tirmizi

Abu 'Isa Muhammad Ibn 'Isa Ibn Surah Iban Musa Ibn al-Zahhak al-Salami al-Zarir al- Bughi at-Tirmizi, a celebrated Hafiz, a great master in the Science of Traditions, Jurisprudence and tafseer. Pupil of Imam Bukhari, Imam Muslim and other Traditionists. Born in 209 AH at Tirmizi and died in 279 AH/ 892 AD. He composed al-Jami generally as *al-Jami-al-Tirmizi* one of the six authentic collections of Traditions.

Sheik Abdul Haq Muhaddith

Sheik Abdul Haq bin Saifuddin bin S'adullah Turkey; his ancestors migrated from Bukhara to India in the period of Alauddin Khilji (695-715 AH). Sheik Abdul Haq was born in Muharram 958 AH/ January 1551 AD at Delhi. Learned Traditions from his father and studied Jurisprudence, Arabic, Persian and other Sciences at Delhi. Learned the Science of Traditions from Sheik Abdul Haq Muttaqi at Makkah; Memorised the Holy Quran; Composed more

than hundred books on Tafseer, Traditions, Jurisprudence, Mysticism, Beliefs etc such as, *Ashe'atul Lam'at, Sharah Salarul Sa'adah, Lamaa't ut Tanqih* etc. He died on 21 Rabi ul-Awal 1052 AH/ 9th June 1642.

Fakhruddin Razi

Abu Abdullah Muhammed ibn 'Umar ibn al-Husain ibn Ali al-Taymi al-Bakri al-Tabaristani al-Razi, surnamed Fakhruddin, was a Doctor of Shafaie sect; surpassed all his contemporaries in scholastic theology, Metaphysics and philosophy. He composed several books, his famous commentary on the Quran is Mafatihul Ghaib generally known as al-Tafsir ul Kabir. Other works are al-Mahsool fil Fiqh, al- Arabyeen fi usool id deen, Fazail us-Sahaba, al-Matalib al-Aliya, Nihayat ul Uqool, a commentary on Avivena's Isharat and Uyoon al-Hikmat etc. At Herat he was given the title of Shaikh-ul-Islam. Born at Ray in Ramazan 544 AH/ 1150 AD and died at Herat 1st of Shawwal 606 Ah/ March 1210 AD.

Imam ul- Harmayn

Abul- Ma'ali Abdul Malik surnamed as Ziyauddin and generally known by the title of Imamu'l Haramayn was the son of Shaik Abu Muhammad Abdullah ibn Abi Yaqub. Most learned Doctor of Shafaie sect and considered as Mujtahid. Mastered the Science of Dogmatic theology, Jurisprudence, Traditions, philosophy etc. Resided for few years in holy cities of Makkah and Madina, thus received the surname of Imamu'l Harmayn. He composed works on many subjects. His treatise the Nihayat'ul Matlab fi Dirayat al-Mazhab was very famous. His other works include, the Shamil, the Burhan, the Talkhis al-Taqrib, the Irshad, the Madarik al-Uqool, the Nihayat al-Matlab etc. Born in Muharram 419 AH/ Feb 1028 and died in 478 ah/ 1085 AD and buried at Naysapur.

Imam Muhammad bin Hasan Shaybani

Abu Abdullah Muhammad ibn al-Hasan ibn Farqad, a Doctor of the sect of Abu Hanifah born in Wasit in 132 AH and passed his early life in Sufah. Traveled to collect Traditions and met a number of emenint Imams. He also memorized Holy Quran, studied Jurisprudence under Abu Hanifah and Abu Yousuf. He composed many valuble works, such as al-Jame-ul-Kabir, al-Jame-ur-Saghir, Usul-ul-Fiqh etc. died at Ray in 189 AH/ 805 AD.

Sa'aduddin Taftazani

Mas'ud bin Umar Sa'aduddin Taftazani, born in 712 AH/ 1312 AD in Taftazan (Khurasan) and died in 792 AH/ 1389 AD in Samarqand. A great philologist, grammarian, authority in the Science of rhetoric, logic, theology, Jurisprudence and Metaphysics etc. He composed a number of works such as,

Tahzibul Mantiq, Al-Mutawwil Sharh Tasrif al-Izzi, Irshad ul Hadi and Maqadid ut Talibeen etc.

Jamaluddin Ibn Hisham

Jamaluddin Abdullah ibn Yousuf, born in Cairo 709 AH/ 1309 AD and died there in 762 AH/ 1309 AD. A celebrated philologist and Grammarian studied under ibn al-Marahhal, ibn as-Sarraj, at-Tajat Tabrizi and Abi Hayyan. Composed Moghni al-Labib, Shuzuruz Zahab fi Ma'arifati Kalam il Arab, Qatrun Nada.

Ibn Hajar Haithami

Son of Badruddin Shafaie, author of Sawa'iq Muhriqa and several other books. Died in 973 AH/ 1566 AD.

Mulla Ali al-Qari

Nooruddin Ali bin Sultan Mohammed al-Qari, A great scholar of Fiqh, Tafseer, Theology, logic, Hadith, and Philosophy. He studied at Makkah; the author of nearly 150 books. He died at Makkah in 104 AH/ 1605 AD.

Thouban[RZ]

Abu Abdullah Thouban. He was a slave. The Prophet[PBUH] purchased him and released and told him to either go and join his (Thouban's) family or stay with the Prophet[PBUH]. Thouban chose to stay with Prophet[PBUH] and became his personal servant. Because of such nearness he could learn the Traditions directly from the Prophet[PBUH]. More than thousand Traditions are related by him. After the demise of the Prophet[PBUH] he migrated to Syria. Participated in the battle of Egypt during the period of second caliph Hz. Umar[RZ]. Died in Hamas (Ramalla) in 54 AH.

Izduddin

Izduddin Abdur Rahman bin Ahmed; he was a Qazi and teacher in Shiraz. A learned scholar of Theology and Philosophy his book 'Al-Mawafiq fil Ilm-il-Kalam' was very famous even in Europe. He died in 756 AH/ 1355 AD.

Karramiah

Karramiah sect is the follower of Abi Abdullah bin Karram. They have the faith that utterance of Kalima-e-Shahadat by tongue is enough, believing by heart is not necessary, and hypocrites are also Muslims, and the people themselves are capable of actions, which is against the beliefs of Ahle Sunnah.

--Shaik Chand Sajid